SOUTH INDIAN RAILWAY

HEAD QUARTERS
TRICHINOPOLY

ILLUSTRATED GUIDE.

ROCK FORT TRICHINOPOLY.

GANESHA

MADRAS EGMORE RAILWAY STATION

RAMA.

South Indian Railway Co., Ld.

The new route from Ceylon to India *via* Adam's Bridge (Palks Strait) with a sea journey of under two hours' duration (the present sea journey between Colombo and Tuticorin takes twelve hours) is expected to be opened in January 1914; the date of opening will be duly advertised.

Tourists, thereafter, will find it advantageous to disembark at Colombo and to travel by the new route as they will then be able to visit the buried city Anuradhapura and other interesting places in Ceylon and on the way to Northern India visit the celebrated temple on the Island of Rameswaram, the various unique temples and sights at Madura, Trichinopoly, Tanjore, Kumbakonam, Chidambaram, Ginjee, the Seven Pagodas, Conjeeveram and Madras, described in Chapters II and III of the Illustrated Guide of the South Indian Railway.

By booking to Bombay or any other port in India, Tourists can only visit these places by circuitous or inconvenient routes.

Hoe & Co., Trichy—No. 5078—21-7-'13—3,000.

Illustrated Guide

to the

South Indian Railway

including the

Tanjore District Board, Pondicherry, Travancore State, Peralam-Karaikkal and the Cochin State Railways.

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Complaints, or communications from the public as to their requirements, should be addressed to the

GENERAL TRAFFIC MANAGER, TRICHINOPOLY,

or to the

DISTRICT TRAFFIC SUPERINTENDENT

at either Madras (Egmore), Trichinopoly, Madura, Podanur or Cannanore, whichever may be the most convenient.

Requisitions for reserved accommodation should be made to the Station Master of the station from which the passenger wishes to start.

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[*No. 1*]

Negative by Wiele & Klein, Madras.

THE MAHAMAKHAM FESTIVAL, KUMBAKONAM.

See Page 55.

CHAPTER I.

(I) BRIEF DESCRIPTION OF THE RAILWAY.

The South Indian Railway is a single-track system comprising, with worked lines, a length of 1,694 miles, approximately, as follows :—

Metre Gauge Section	...	1,204 miles.
Broad „ „	...	446 „
Narrow „ „	...	44 „

The Main Line of the Metre Gauge Section runs from the Beach at Madras to Tuticorin, a distance of 446 miles, serving the important towns of Chingleput, Cuddalore, Chidambaram, Mayavaram, Kumbakonam, Tanjore, Trichinopoly, Dindigul and Madura, and that of the Broad Gauge Section runs from Jalarpet to Mangalore, serving the important towns of Salem, Erode, Coimbatore, Olavakkot, Calicut, Tellicherry and Cannanore.

The mileage of the railway is measured from Madras,—the Metre Gauge Section from Madras Beach Station, and the Broad Gauge from Madras Central Station,—and is shown on the telegraph poles alongside the line.

The South Indian Railway has running powers over the Madras and Southern Mahratta Railway between Madras and Bangalore, a distance of 219 miles.

A detailed list of places of interest is given in Chapters II and III.

All information as regards meals, sale of aërated waters and ice on trains, retiring-room charges, the times of trains, fares, freight, etc., will be found in the Company's Coaching Tariff, which is procurable at any large station at a charge of 2 annas.

(II) HINTS FOR TRAVELLERS.

Southern India should be visited, if possible, during November, December, January and February, which are the coolest and pleasantest months in the year. During this period the mean temperature in the plains varies from 69° to 79°, with a daily range of about 20°. May is the hottest month, the thermometer occasionally registering as much as 110° in the shade and 170° in the sun. The greatest rainfall on the Eastern Coast of the Madras Presidency occurs during October and November, and on the Western Coast from June to August.

The monsoons are properly the periodic winds which blow from the South-West from April to October and from the North-East from about the middle of October to the end of February. The monsoons, especially the North-East, are frequently ushered in by heavy gales, occasionally cyclonic, and produce the seasonable rainfall popularly known as the South-West and North-East monsoons.

Though the Carnatic may be said to enjoy an equable climate, the temperature must be considered as varying between hot and hotter. Light clothing should be worn by travellers, but, at the same time, it is not advisable to adopt the extreme course of wearing such thin clothes that the body is insufficiently protected against the sun, or the difference between day and night temperatures. Light English summer clothes can generally be worn with comfort during the colder weather on the plains, and there is no necessity to incur the expense of a special Indian outfit. When within the tropics, it is well to treat the sun with respect, and in addition to the proper protection of the head, care should be taken that the spine is not exposed to the prolonged action of the sun through an insufficient thickness of clothes. A pad, four inches wide, buttoned to the inside of the coat from the collar to the small of the back, will afford the necessary protection without inconvenience to the wearer. Sun hats are, of course, a necessity for all Europeans, and can be purchased either in England or India. Clothes of all descriptions can be procured in

Madras, Ootacamund, Bangalore and such other large towns, and in most towns of any size there are Indian tailors who can make up shooting, riding and travelling clothes sufficiently well for wear in the country.

Travellers will find it very essential to take bedding with them; a waterproof valise containing a couple of blankets and sheets and a mosquito net with a pocket to hold two pillows and sleeping clothes will be found the most convenient arrangement for railway travelling. It is also advisable to take a small tiffin or luncheon basket in the train, although it is not absolutely necessary when travelling on the South Indian Railway, as refreshment-rooms are numerous, and ice and aërated waters are procurable on most passenger trains, and restaurant cars run on the Boat Mail trains.

(III) TOURIST ROUTES.

It has hitherto been customary for persons visiting India to commence and finish their tour at Bombay, a practice which has resulted in Southern India being either excluded from their programme, or only visited at the expense of needless travelling. A far better arrangement is to either disembark or embark at Colombo, and commence or conclude the Indian tour at Tuticorin, as this will allow of the beautiful and interesting Island of Ceylon being seen without materially adding to the duration of the trip. The passage between Colombo and Tuticorin occupies a single night and has been greatly improved during recent years. A still further improvement will shortly be made when the railway on Rameswaram Island is connected at Mandapam with the mainland of India, as a journey of under two hours on a calm sea between Dhanushkodi and the Island of Manaar, which is also connected by railway with the mainland of Ceylon, will take the place of the present crossing between Colombo and Tuticorin. During the North-East monsoon months, October to February, the Gulf of Manaar is generally smooth, and tourists are, therefore, advised to so arrange their programmes as to admit of the latter crossings being made during these months.

Assuming that the visitor to India has decided to commence his trip from Tuticorin, the following itinerary might advantageously be adopted.

There being but little to be seen in Tuticorin, the town should be left, if possible, by the Boat mail running in connection with the Colombo steamer. Madura will be reached after a journey of five hours, and in this town a day can profitably be spent in visiting the temples and palace. The tourist, limiting his stay to this period, should proceed by the Express train on the following day to Trichinopoly, which is reached in about four-and-three-quarter hours. During this journey Kodaikanal Road and Dindigul are passed, the former being the station for Kodaikanal (altitude 7,209 feet) in the Pulney Hills, and the latter being noted for its old rock fort and large cigar factory. From Kodaikanal Road Station to the foot of the hills pony *jutkas* and bullock transits are available throughout the year, and chairs carried by coolies may be engaged for the journey up the ghâts, or this portion of the journey to Kodaikanal may be made on horseback. Other delightful hill stations reached entirely by the South Indian Railway from Trichinopoly are Coonoor (altitude 5,616 feet) and Ootacamund, the summer residence of the Madras Government, which is 11 miles by rail from Coonoor. If this trip to the Nilgiris is made, the tourist should return to Trichinopoly, where two days can be spent in seeing the rock temples, the irrigation work near Elamanur and the temple of Srirangam. The next town to be visited is Tanjore, which is only 31 miles by rail from Trichinopoly. The objects of interest in Tanjore can easily be seen in a day, when the visitor should proceed to Chidambaram, four hours' journey by rail. There is no refreshment-room at this station, and the dâk bungalow is unfurnished; so travellers should bring food with them from Tanjore. On leaving Chidambaram, the next place of interest is Chingleput, the journey occupying nearly seven hours by the ordinary mail train. From Chingleput, an expedition of about 18 miles by road should be made to the extremely interesting rock-cut and monolithic temples known as the Seven Pagodas. Near the temples is a Public Works rest-house, permission to occupy

which can generally be obtained on application to the Executive Engineer, Buckingham Canal Division, Madras. The pagodas can also be visited by canal from Madras, unfurnished house-boats (*budgerows*) being obtainable on payment through this officer. This journey is, however, dreary, as it takes a day to travel 33 miles of canal; but it has the convenience that the boats afford shelter, and that meals can be cooked on board. Conjeeveram, a station of the Chingleput-Arkonam branch line, 21 miles from Chingleput, should next be visited, the tourist then returning to Chingleput. From Chingleput to Madras, the distance is only 34½ miles, and several trains are run daily. Malabar and the West Coast with its picturesque villages and beautiful undulating country will well repay a visit. Tourists desirous of visiting places of interest on or reached by the South Indian Railway other than those specified above should consult Chapters II and III of this guide.

CHAPTER II.

DESCRIPTIVE NOTES OF PLACES ON OR REACHED BY THE SOUTH INDIAN RAILWAY.

METRE GAUGE SECTION—MAIN LINE (MADRAS TO TUTICORIN).

MADRAS.

Madras (pop. 518,660) is the principal town of the Presidency which bears its name. It is the third largest city in India, and, with its suburbs, extends 9 miles along the Coromandel Coast and 3½ miles inland, covering an area of 27 square miles.

The site on which the City of Madras is built was obtained from one Darmala Venkadri in 1639 by Mr. Francis Day, the then Chief of the Settlement of Armegam of the East India Company on the Coromandel Coast. The transfer of the land to the Company was ratified in Chandragiri Palace by Sri Ranga Raya, Rajah of Vijayanagar. Darmala Venkadri stipulated that the new factory should be called Chennapatnam in memory of his father Chennappa, and the city is known to Indians under this name up to the present time. There has been considerable speculation as to the origin of the word Madras, the most generally accepted theory being that it is derived from Madre Dios, the supposed name of the old Armenian Church of St. Mary in Georgetown. Roughly speaking, Madras may be considered as divided into the following districts:—

The Northern suburb of Thandiyarpet, Viyasarpadi and Rayapuram.

Georgetown (originally called Black Town) is a densely populated block about a mile square lying immediately south of the northern suburbs and having a sea frontage of about a mile and-a-half. The name of Black Town was given to the district by the early British settlers, because of its occupation by Indians and in contradistinction to their own quarters then known by the now obsolete name of White Town. This is the business portion of the city and contains the Banks, Customs, Port and Harbour Offices, the High Court and Law College, the Presidency Post and Telegraph Office, and the offices of the principal European mercantile firms. The Madras Harbour lies opposite the northern portion of Georgetown, and is controlled by Trustees appointed under special legislative enactment.

There is a fairly open block with a sea frontage of about two miles and a depth of three-quarters of a mile. In this area are situated Fort St. George, Government House, the Island, Government Offices, the Presidency College, the Senate House and the district of Chepauk.

The suburbs of Vepery, Pursewalkam, Perambur and Kilpauk lying to the west of Georgetown.

The densely populated Indian and Eurasian districts of Triplicane and Mylapore, including Rayapetta and St. Thomé. The latter constitutes a Roman Catholic Diocese and contains the Cathedral pertaining to the See.

The residential suburbs of Egmore, Chetpat, Nungambakam and Teynampet, where the principal Europeans live, and in which are situated the South Indian Railway stations of Egmore and Chetpat, the Civil Orphan Asylum, the Presidency Magistrates' Court, Police Commissioner's Office, the Scotch Kirk, the School of Arts, the Government Central Museum, the Government Maternity Hospital, the Government Ophthalmic Hospital, the Madras Club, St. George's Cathedral, the Horticultural Gardens and the Observatory.

The district of Adyar in the extreme south, containing some of the finest European residences in Madras, the Adyar Ladies' and Gentlemen's Club, and the Boat House of the Madras Boat Club.

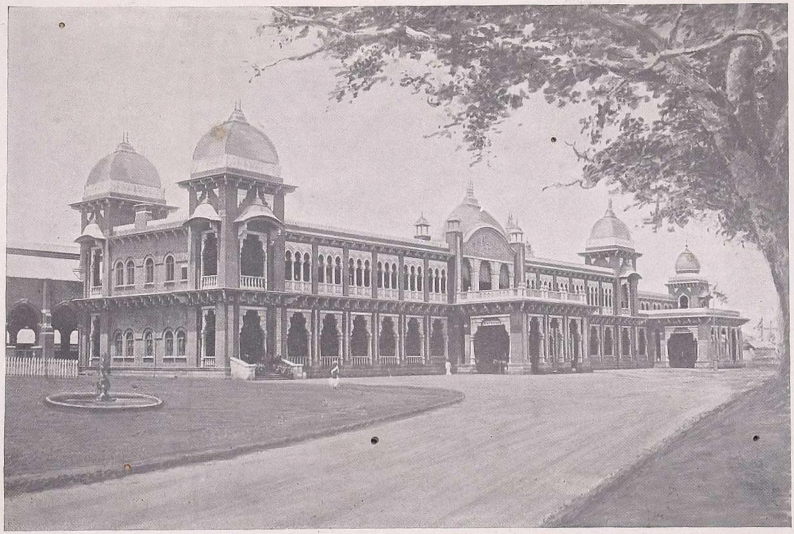
Madras stretches along the Coromandel Coast for some nine miles, and, owing to the large size of the compounds or grounds attached to the European houses, has been appropriately styled 'The City of Magnificent Distances'. The city is traversed from east to west by the river Cooum, and from north to south by the Buckingham Canal. Extending along the sea face from the Fort to St. Thomé is a fine Marina, having on its western side a long length of tan ride. In the evening it is a place much resorted to for the sake of the cool sea breeze which rarely fails throughout the year. Despite the unpleasant odours arising from the Cooum, Madras is not ordinarily an unhealthy place either for Europeans or Indians.

Local Accommodation.—There are many hotels under European management, where all comforts are available.

For Indians there are a large number of hotels and a few choultries, the most important of which are the 'Monegar', the 'Venkatagiri Rajah's' and 'Rajah Sir Ramasawmy Mudaliar's'.

Road Conveyances.—Electric Tramway service cars run every five minutes between the South Indian Railway Station, Egmore, and the Custom House on the Beach, and thence to Rayapuram as far as St. Peter's Church, passing the Madras and Southern Mahratta Railway Central Station: of the branch lines the first takes passengers through Chintadripet, Mount Road, Rayapetta and Luz to St. Thomé; the second from Harris Bridge, across the Mount Road through Triplicane to Barber's Bridge; the third from Pachaiyappa's College to Pursewalkum, with a line to the Central Station through the Wall Tax Road; and the fourth from Popham's Broadway to Washermanpet Station on the Madras and Southern Mahratta Railway.

[No. 2]



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See Page 9.

EGMORE STATION, MADRAS.

Railway Facilities.—The South Indian Railway has six stations in Madras, *viz.*:—

Beach.	Park.	Chetpat.
Fort.	Egmore.	Kodambakam.

Egmore is the most important, and passengers for Madras generally alight here. There are spacious and well-equipped waiting and refreshment rooms at the station for all classes of passengers, and retiring rooms for Europeans, containing every convenience; the latter can be occupied at a very reasonable charge.

The *Beach* station, situated near the Harbour, is the most convenient for those employed in the offices at Georgetown and for passengers arriving or disembarking by steamers; it is also the junction with the Madras and Southern Mahratta Railway.

The *Fort* station is principally used by those attending the Government and Military Offices in Fort St. George and the Law Courts. Passengers for the Central Station, Madras and Southern Mahratta Railway, Vepery, and for Rajah Sir Ramasawmy Mudaliar's Choultry should alight at the *Park* station. *Chetpat* is used by the residents of Kilpauk, Nungumbaukam and Chetpat, and *Kodambakam* is the nearest station to Teynampet. In addition to the above stations, the Company maintains offices in Messrs. Spencer and Co.'s buildings, Mount Road, and at No. 86 Wallajah Road, where passengers are booked and parcels are dealt with.

Local Manufactures and Products.—The trade of Madras does not depend upon any special local manufactures or products, such industries as once flourished—weaving for instance—have decayed and no others have taken their place.

Officials.—Madras is the seat of Government during the cold season of the year, the head-quarters of various Civil Departments, and the seat of the High Court of Judicature of the Presidency. The garrison usually numbers 3,000 men, of whom about one-third are Europeans. The City Police consists of a Commissioner, a Deputy Commissioner, an Assistant Commissioner and a staff of subordinate officers and constables. The Corporation

of Madras is controlled by a paid President appointed by Government and 36 Commissioners, of whom 20 are elected at Divisional Elections, and of the remainder 3 are appointed by the Chamber of Commerce, 3 by the Trades Association, 1 by the Harbour Trust Board, 1 by the Railways and 8 by the Local Government.

Missions, Churches, etc.—Churches, chapels and other places of religious worship are numerous in Madras, representing almost every phase of Christian belief. The principal churches are:—

St. George's Cathedral, built in 1815, is situated in Teynampet on the Mount Road. Visitors are admitted daily from 6 a.m. to 6 p.m., and the interior is well worth inspection. At the east end of the north aisle is a fine monument to the Right Rev. Daniel Corrie, LL.D., first Bishop of Madras, and on the north wall of the north aisle, one to Bishop Heber, who died in 1826. There is also a monument to Major Broadfoot, C.B., who was one of the illustrious garrison of Jellalabad.

St. Mary's Church in the Fort was built in 1680 and is the oldest and most interesting church in the Presidency. It contains several monuments of interest and antiquity, notably those in memory of the celebrated German Missionary Schwartz, Sir Francis Wittingham, Sir Henry Ward, Sir Thomas Munro and Lord Hobart.

St. Andrew's, the Scotch Church, is architecturally superior to any other European religious edifice in the Presidency. The building was designed by Major de Havilland, and is entirely constructed of solid masonry, no timber work of any description being used. The steeple, which is 165 feet in height, is visible far out at sea.

St. Matthias' Church (originally known as the New Mission Church) at Vepery was built at the expense of Admiral Boscawen, in replacement of one near the Beach, which was destroyed during the war between the French and the English.

Negative by Messrs. Nicholas & Co., Madras.

See Page 7.

MADRAS HARBOUR.

St. Thomé Cathedral.—This spacious and elegant Roman Catholic edifice is supposed to be built over the remains of St. Thomas the Apostle, whose reputed tomb lies beneath a large trap door on the south side of the building.

Holy Emmanuel Church in South Georgetown has a tastefully laid out compound with a handsome fountain at the east end.

The *Armenian Church of St. Mary* bears on its street portal the date A.D. 1712. The slabs in the court are covered with inscriptions indicating that the Armenian community at Madras was once a large and wealthy body, comprising the leading merchants of the place.

The *Roman Catholic Cathedral (St. Mary of Angels)*, situated in Armenian Street, was built in 1785 and is under the immediate charge of the Archbishop of Madras.

Among Religious Societies the principal are—

The Church Missionary Society.
The Society for Promoting Christian Knowledge.
The Society for the Propagation of the Gospel.
The London Missionary Society.
The Wesleyan Missionary Society.
The Danish Evangelical Lutheran Missionary Society.
The American Baptist Telugu Mission.
The Free Church of Scotland Mission.
The Young Men's Christian Association.
The Young Women's Christian Association.

Clubs.—The Madras Club, once considered the best in India, is situated near the Mount Road. The main entrance is opposite to Neill's statue, about two miles from Fort St. George. All members of His Majesty's services, of the Bar, clergymen and gentlemen received in general society are eligible for membership. Gentlemen visiting Madras for a period not exceeding three months, and who are not residents within the limits of the Presidency, can be admitted as Honorary Members for an aggregate of 30 days, upon being proposed and seconded by members. The

subscription payable by Honorary Members is Rs. 10 per mensem, after a residence of 48 hours.

The *Madras Gymkhana Club* has its head-quarters on the Island near the Fort. It has separate departments for racing, paperchasing, polo, golf, football and trap-shooting.

The *Madras Cricket Club* has a well laid-out ground at Chepauk, where cricket, hockey, squash rackets and lawn tennis are played.

The *Cosmopolitan Club* is situated on the Mount Road, and was established in 1873 to promote familiar intercourse between Europeans and Indians.

In addition to the above, there are a large number of less important clubs and societies, among which may be mentioned the Amateur Photographic, the Philharmonic and the Amateur Dramatic Societies.

Historical.—As before mentioned, Mr. Francis Day obtained in March 1639 from the representative of the waning power of Vijayanagar, Sri Ranga Raya, Rajah of Chandragiri, the confirmatory grant of the site on which Madras now stands. A factory with some slight fortifications was at once constructed; and, induced by favourable terms, a gradually increasing number of Indians settled round the buildings. In 1702, Daud Khan, Aurungzeb's General, blockaded the town for a few weeks, and in 1741 the Mahrattas attacked the place unsuccessfully. The Fort was extended and strengthened in 1743, and by this time the city had already become the largest in South India. In 1746 Labourdonnais bombarded and captured the Fort; but the settlement was restored to the British two years later by the treaty of Aix-la-Chapelle. In 1758 the French under Lally occupied Georgetown (then Black Town) and invested the Fort; but it was relieved after a siege of two months on the arrival of a British fleet, when the besiegers retired. With the exception of the threatened approach of Hyder Ali's horsemen in 1769, and again in 1787, Madras has, since the French siege, been free from attack.

Notable buildings and places of Interest.—The *School of Arts* (near Egmore Station) was established by Dr. Alexander Hunter in 1850, and was taken over by Government some five years later. The subjects taught are drawing, painting, engraving in metal and wood, modelling, moulding, carpet-weaving, working in aluminium, and pottery making, etc.

The *People's Park*, for which Madras is indebted to Sir Charles Trevelyan, a former Governor of Madras, is near the Central Station of the Madras and Southern Mahratta Railway. It came into existence in 1859, and is controlled by a Superintendent under the orders of the Commissioners of the Madras Corporation. The main entrance, open from 5 a.m. to 8-30 p.m., is in the Poonamallee Road adjacent to the General Hospital Bridge. The Park contains 116 acres of land, 5 lakes, some of which have small islands in the centre, 5½ miles of road, a bandstand, at which a military band plays every Wednesday evening from 6 to 7 o'clock, two lawn tennis courts, and a small zoological and ornithological collection. Portions of the Park have been taken up for the Victoria Public Hall, the Moore Market, the Offices of the Corporation of Madras named "Ripon Buildings," the Moore Pavilion being situated in the centre of the Park near the bandstand.

The *Victoria Public Hall.*—This building was erected in 1887 at a cost of Rs. 1,79,000, with funds partly raised by public subscription and partly borrowed from the late Rajah of Vizianagaram. The hall is intended for public or private meetings, exhibitions, lectures, concerts, dinners, balls, theatrical or musical performances, and for any other purpose conducing to the moral, social and intellectual welfare, or rational recreation of the public of Madras. The upper hall will accommodate 600, the gallery 200, and the lower hall 600 persons. Applications for the use of the building should be made to the Honorary Secretary.

Munro's Statue.—Midway between Government House and the Fort stands the noble equestrian statue of Sir Thomas Munro, by Chantrey, erected by public subscription at a cost of over £12,000.

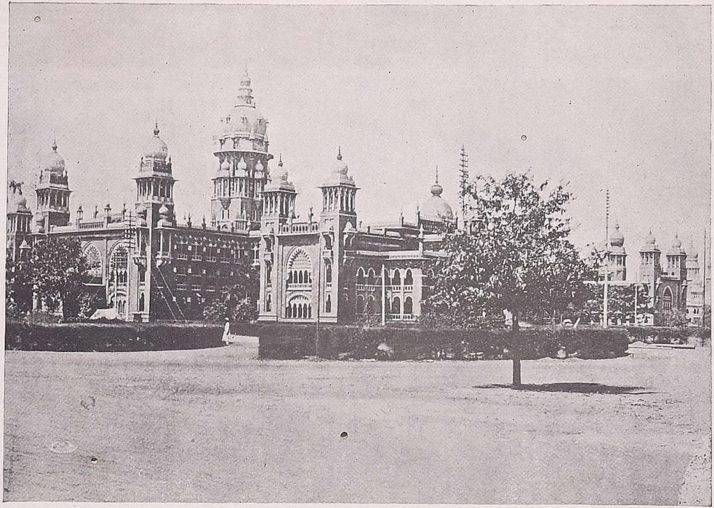
The *Napier Park* is a memorial to Lord Napier and Ettrick, who was Governor of Madras in 1866–72. On the west side there is an Indian Girls' School, the last gift of Lord Napier.

The *Memorial Hall*, near the General Hospital, erected by public subscription in commemoration of "the goodness and forbearance of Almighty God in sparing this Presidency from the Sepoy Mutiny which devastated the sister Presidency of Bengal in the year 1857." It is available for public meetings of a religious, educational, charitable, or scientific character; its doors being closed against balls, concerts, theatrical exhibitions and such like entertainments as "of the character of mere worldly amusements." It is managed by a committee of gentlemen representing the various religious bodies of Madras.

Pachaiyappa's Hall, on the Esplanade Road, Georgetown, was built in 1850 from funds bequeathed by Pachaiyappa Mudaliyar for public charities. The building is in the Greek Ionic style; but the general effect is marred by its environment of insignificant buildings.

The *High Court and Law College* form a handsome and extensive group of buildings recently constructed from the designs of Messrs. Brassington and Irwin, Consulting Architects to Government. The elevation of the buildings is imposing, and the internal decorations of the High Court in carving, ornamental tiling, stained glass, and iron works are particularly good. The new light for the Madras roadstead is exhibited from the main dome of the High Court. This light has a full power service intensity of 18,000 candles showing all round the compass, and giving white double flashes of half-minute periods.

Fort St. George contains extensive barracks for the accommodation of the troops in garrison, St. Mary's Church, the principal Government Secretariat Offices and the Arsenal. Here in 'Writers buildings' Clive twice attempted suicide by snapping a pistol at his head. From this fort he marched to his first victories, and from it went the army which, on May 4th, 1799, defeated Tippu and



Negative by W. A. Cross.

See Page 14.

THE HIGH COURT, MADRAS.

captured Seringapatam. For some years past the walls of the fort have showed signs of failure, and in places the masonry has been replaced by earthen parapets.

Lord Cornwallis' Statue.—This statue was erected in 1800 and represented in a standing attitude the British General who conquered Tippu Sultan at Seringapatam, but has since crumbled and the fragments are deposited in the Central Museum. A panel illustrating the surrender of Tippu's two sons in 1792 is sculptured in *alto relievo* on one side of the pedestal.

Chepauk Park and Palace.—The site of this park once belonged to the Nawabs of the Carnatic; but, on the death of the last occupant of the musnud, the property escheated to Government. The palace is built in the Moorish style and with its stately tower presents a most imposing appearance. It is occupied by the offices of the Board of Revenue and the P.W.D. Secretariat, and an addition to the south accommodates the College of Civil Engineering.

The *Senate House.*—North of the offices of the Board of Revenue is the Senate House of the Madras University. It was begun in 1874 and completed in 1879 at a cost of Rs. 2,89,000. Near the Senate House is a fine statue of the late Queen Victoria the Good.

The *Aquarium.*—An aquarium has been established on the Marina where various sorts of fish and other aquatic animals are exhibited.

The *Presidency College* is situated on the Marina, south of the Public Works Secretariat. Within its walls stands a statue of Mr. E. B. Powell, C.S.I., once a leading educationalist of this city and a late Director of Public Instruction.

Government House is situated in an extensive deer park lying between the Cooum, the Marina and the Mount and Walajah Roads. There are many interesting pictures in it, including a portrait of Lady Munro (by Sir Thomas Lawrence) and one of

Clive. The Banqueting Hall is a lofty detached building, 80 feet long by 60 feet broad, principally used for State functions and Balls. It was constructed during Lord Clive's government to commemorate the fall of Seringapatam. Among the portraits of past Governors of Madras are many pictures of interest, including portraits of the following:—

George III (taken at the beginning of his reign),
Queen Charlotte,
Sir Thomas Munro,
Lord Hobart,
Lord Harris,
Lord Mornington (afterwards Marquis Wellesley) and
General Wellesley (Duke of Wellington).

Opposite the gates of Government House is a statue of King Edward VII, the first of the kind erected in India.

The *Government Museum* in Pantheon Road dates from 1851 when the collections previously kept in Fort St. George were removed to the older portion of the present buildings. In this section is a small vivarium of indigenous snakes and collections illustrating the fauna, flora, mineralogy, archæology and economic products (including timbers) of Southern India. The new building is devoted to the arts, industries and ethnology of the Madras Presidency, and contains a very fine selection of arms and armour obtained from the Tanjore armoury and by transfer from the arsenal in Fort St. George. The museum possesses an excellent collection of Indian coins which can be seen by those interested in numismatics on application to the Superintendent, and an anthropometrical laboratory for research purposes which is not open to the public. The museum has developed largely in recent years and is well worth visiting. Attached to the museum is the Connemara Public Library and Theatre. The interior of the library is beautifully decorated and should certainly be seen. The museum and library are open gratuitously to the public daily, Fridays excepted, from 7 a.m. to 5 p.m., but on the first Saturday of every month, male visitors are required to leave after 12 noon to enable Indian gosha women to view the collections.

[No. 5]

Negative by Messrs. Nicholas & Co., Madras.

See Page 15.

GOVERNMENT HOUSE, MADRAS.

General Neill's Statue occupies a prominent position on the Mount Road near to the Club Road.

The *Government Observatory*, established in 1792, is situated in Nungambaukam and has been under the control of very eminent men.

The *Agri-Horticultural Society's Gardens* are in Teynampet, opposite to the chief entrance of the cathedral, the nurseries being located in a separate plot of land to the east of the cathedral. The laying out of these gardens was mainly due to the exertions of the late Dr. Wight, formerly a Surgeon in the Madras Army and a distinguished botanist. They occupy an area of 22 acres and are well laid out and stocked with many rare plants, tropical palms and Australian trees. The gardens are free to the public at all times, and seeds can be bought by non-members at the office. A botanical library is attached to the gardens, which can be used with the permission of the Honorary Secretary.

Madras Literary Society.—This society possesses a library of over 40,000 volumes, especially complete in history, biography, fiction, travel and literature, attached to which are reading and writing rooms. The library is situated in the Pantheon Road and is open to members from 7 a.m. to 6 p.m. on week days. Anyone wishing to join the society should communicate with the Honorary Secretary.

The Veterinary College and Hospital are situated on the Vepery High Road; the latter institution can accommodate about 20 in-patients, and owners can send their animals for treatment at any time either as in or out-patients at a moderate charge.

SAIDAPET.

Saidapet (pop. 7,014) is a Union town situated in a taluq of the same name, 5¼ miles from Madras (Egmore), and is the head-quarters of the Collector of the District of Chingleput.

Local Accommodation.—There is no accommodation for Europeans except the waiting room at the railway station. In the

town are hotels for Brahmins and for Indian travellers of other castes. At 'Muniappa's Choultry', three-quarters of a mile from the station, free lodging for three days is allowed to all classes of Indians.

Road Conveyance.—Jutkas and single bullock-carts are procurable at the station.

Local Manufactures and Products.—Dyeing and Weaving are the principal industry, sufficient cloth being made to supply local wants.

Local Officials.—Besides the Collector, an Assistant Collector, Treasury Deputy Collector and a District Surgeon are stationed at Saidapet. The central depôt for salt from the south is situated here, as also a Local Fund Dispensary and a Veterinary Hospital.

Notable buildings and places of Interest.—Two small temples,—one dedicated to Siva, the other to Vishnu.

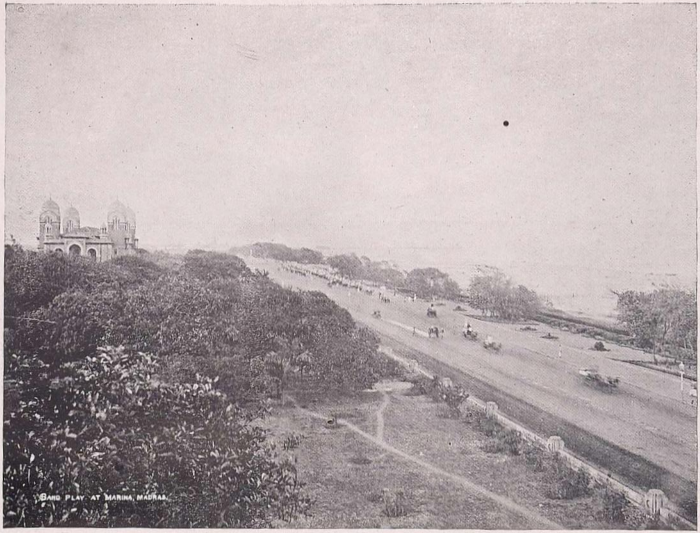
The Teachers' College, which trains a number of teachers annually, is situated near the Marmalong Bridge.

GUINDY.

Guindy is a station about 1¼ miles south of Saidapet. The Governor's country-house at Guindy is in many respects superior to his residence at Madras, and owes its modern form to Lord Elphinstone. The house has a very handsome appearance, being faced with the beautiful shell lime plaster for which Madras is so famous and is surrounded by a large and beautiful park. The Madras Racecourse, one of the best in Southern India, and the King Institute for Bacteriological investigation are close to the station.

Local Accommodation.—There is a choultry close to the station for the use of Indians.

Local Officials.—The following officials have offices in Guindy: the District Registrar, Divisional Deputy Collector, Tahsildar and Sub-Magistrate.



Negative by Messrs. Nicholas & Co., Madras.

See Page 8.

THE MARINA, MADRAS.

Local Manufactures and Products.—Messrs. Oakes & Co. have established a cigar factory and tobacco depôt in order to be outside the Municipal limits of Madras.

St. THOMAS' MOUNT.

St. Thomas' Mount (pop. 15,546) is a Cantonment town in the Saidapet taluq of the Chingleput district, 8 miles from Madras (Egmore). The Mount, which is 220 feet above sea level, is composed of green stone and syenite and is ascended by masonry steps. On the plain at the eastern side of the base lies the Military Cantonment, which is the head-quarters of the Artillery in the Madras Presidency, and the station of a brigade of Field Artillery. The cantonment contains the usual neatly built barracks, offices, hospitals and stores, necessitated by military occupation. The bungalows of the officers and other residents with their trimly-kept gardens give the place a pleasant appearance, while the absence of bazaars and huts, which are hidden away to the eastward, adds to the favourable impression made on the visitor who sees the cantonment for the first time.

Local Accommodation.—With the exception of the waiting rooms at the station, there is no accommodation for Europeans. There are choultries about half-a-mile from the station where meals are served to Indians of all classes on payment.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station at train times; and hackney carriages, if previously arranged for.

Local Officials.—The officials having offices in the cantonment are the Cantonment Magistrate, Superintendent of Police and the Officers commanding the batteries of Artillery and the Madras Infantry.

Missions and Churches.—Below the hill are the Protestant Church of St. Thomas, a Wesleyan and two Roman Catholic chapels. The summit of the Mount is crowned by an old Roman Catholic church called the 'Expectation of the Blessed

Virgin', which belongs to the Armenian Catholics. Behind the altar is a curiously carved stone cross, bearing a very ancient inscription, which translated reads:—

> " Who believes in the Messiah and in God above
> " And in the Holy Ghost, is in favour with him
> " Who bore the Cross."

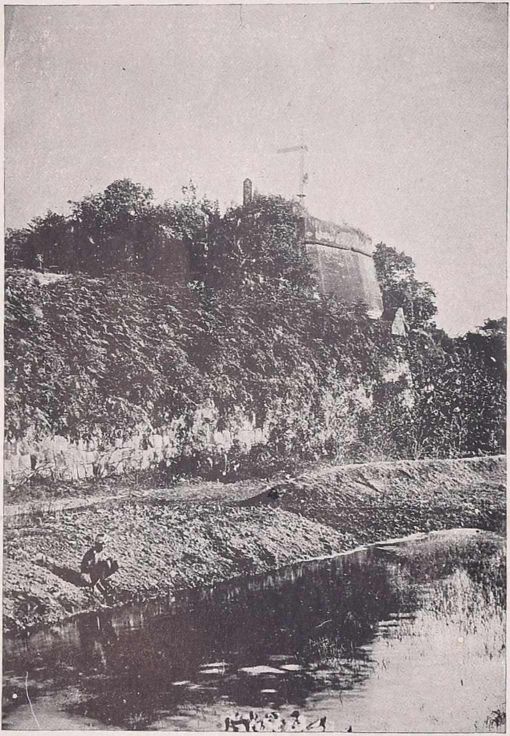
Historical.—St. Thomas' Mount figured in British history long before it was made a cantonment. The battle of the Mount, fought on February 7th, 1759, was one of the fiercest struggles of the Franco-British war in India. It lasted from early morning till 5 p.m., when the French retreated. In 1774 the cantonment became the head-quarters of the Artillery in the Madras Presidency, and six years later a well-equipped expedition was despatched from it to assist Colonel Baillie, who was then operating against a triple confederation of Indian princes headed by Hyder Ali.

Notable buildings and places of Interest.—The Little Mount, the traditionary scene of St. Thomas' martyrdom, lies to the south-east of the cantonment and contains a cave in which is a spring of water. St. Thomas is said to have taken refuge in the cave when pressed by his pursuers, and by the miraculous creation of the spring inside the cave he was protected against thirst. Two stones are pointed out as the impress of his feet and knees, while a third stone is supposed to be stained with his blood. A church has been erected over the cave at which a large festival is annually held. At the foot of the steps leading to the church is a stone slab inscribed in Armenian characters.

PALLAVARAM.

Pallavaram (pop. 2,864) is a Cantonment in the Saidapet taluq of the Chingleput district, 11½ miles south of Madras (Egmore). It was formerly known as the Presidency Cantonment, European and Indian troops being stationed here to garrison Madras. The lines were originally constructed for four regiments, but the Indian lines have been demolished and the remaining barracks are used by troops who are stationed here for training during the

[*No. 7*]



Negative by W. A. Cross.

See Page 23.

BASTION, CHINGLEPUT FORT.

months of January and February. A range of hills separates Pallavaram from the sea, so that the temperature is high. The place is, however, healthy and the water good and abundant. There are two peaks, from 400 to 500 feet in height, rising from the range in question, each of which is crowned by a bungalow.

Local Accommodation.—There is a choultry close to the station.

Road Conveyances.—Jutkas and bullock-carts can be obtained at the station, if previous notice be given.

Railway Facilities.—There is a good local train service to and from Madras, and waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—The principal industries are the tanning of hides for the Madras market and the quarrying of stone for the Madras Harbour works and for road metal.

Local Officials.—The Cantonment Magistrate of St. Thomas' Mount holds his court here twice weekly.

Missions, Churches, etc.—There is a Roman Catholic church.

Notable buildings and places of Interest.—In the neighbourhood is the Panchapandava hill, which contains ancient remains. There is a small bungalow on the top of a hill near the station containing a relic of the Prophet, kept by Nawab Feroz Hussein Sahib, and here an annual festival is held in May. There is also a Durga (cemetery) about a mile east of the station containing the tomb of one Buddoo Shaheed Sahib, a hero who fought with the Portuguese about three centuries ago.

VANDALUR.

Vandalur (pop. 802) is situated in the Chingleput taluq of the Chingleput district, $18\frac{3}{4}$ miles from Madras (Egmore). During the wars of the Carnatic, troops were frequently quartered in an entrenched camp near the village, and a substantial house of two storeys, erected by General Joseph Smith in 1765, is still existent. Pilgrims proceeding to Sriperumbudur, the reputed birthplace of

Ramanujacharya, the great Vaishnavite teacher, usually break their journey at Vandalur. The local temple also attracts a large number of pilgrims during the annual festival in May.

Local Accommodation.—A P.W.D. rest-house, having accommodation for one person, is close to the station, but has no furniture or cook. Another bungalow near the station is available for occupation on payment of a small charge per diem, but this also contains neither furniture nor crockery, and has no cook, and provisions are not procurable.

Road Conveyance.—Bullock-carts are available at the station.

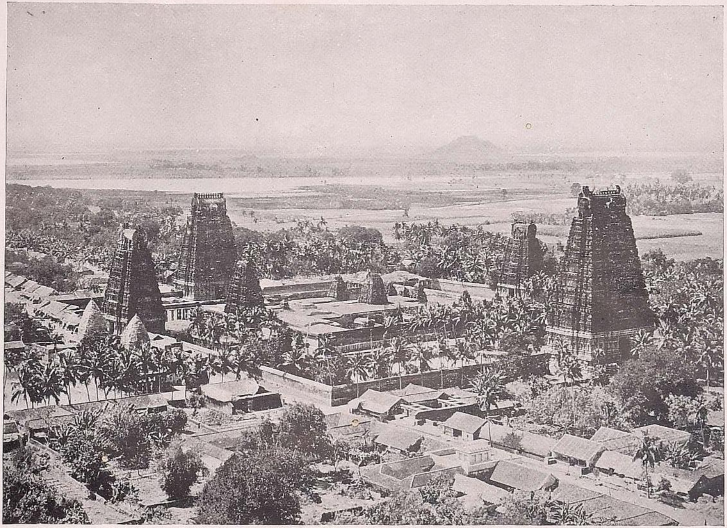
Notable buildings and places of Interest.—The Vishnu temple, having an inscription of the Vijayanagar dynasty, is worth a visit.

Sport.—In the reserved forest close to this station hare and partridge are fairly plentiful, and excellent snipe shooting can also be had in the cold season. Shikaries and coolies are available.

CHINGLEPUT JUNCTION.

Chingleput (pop. 11,626) is the chief town of the district and taluq of the same name. It is 34½ miles from Madras (Egmore), and is the Junction station for the branch line to Arkonam on the Madras and Southern Mahratta Railway. It stands half a mile from the northern bank of the river Palar, the intermediate space being occupied by a ridge of low hills. The health of Chingleput is generally good and the climate wonderfully cool. It is nearly surrounded by a number of hills, none of them much exceeding 500 feet in height, and these, together with the large tank and several lesser sheets of water, lend to the scenery, especially after the rains, an appearance of picturesque beauty seldom met with on the plains. The large tank is two miles long by one mile broad, and is formed by the damming of the surplus water of the country for 10 miles to the north. Passengers for the 'Seven Pagodas' alight at this station.

Local Accommodation.—There is a good travellers' bungalow close to the railway station, which is fully furnished and has a



Negative by A. D. G. Shelley.

See Page 24.

TIRUKALIKUNDRAM.

butler in charge, who can supply meals if required. This bungalow can ordinarily accommodate four persons at one time, but, if previous notice be given, arrangements can be made to accommodate as many as twelve persons, as there are a sufficient number of servants, crockery, etc., at the bungalow. Near the station are Brahmin hotels where meals are served to all classes of Indians. There is also a commodious choultry, where free lodging for three days is allowed.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—There is a first and second class waiting room at the station, also refreshment rooms for first and second class passengers, at which a small stock of travellers' requisites is procurable.

Missions, Churches, etc.—Near the travellers' bungalow are a Protestant and a Roman Catholic church, the former of which maintains a Mission High School.

Local Officials.—The District Judge, Joint Magistrate, Civil Surgeon, Superintendent of the Jail, District Munsif, Tahsildar, Sub-Magistrate and the Superintendent of the Reformatory.

Local Manufactures and Products.—Brick-making is the principal industry, the clay being the best in the district for the purpose. Weaving is also carried on at the Reformatory.

Historical.—The fort was erected at the end of the sixteenth century, when the Vijayanagar Rajahs held their court alternately here and at Chandragiri. Its trace is nearly a parallelogram of 400 yards from north to south and 320 yards from east to west, and is built of roughly dressed stone. About the year 1644 it passed into the hands of the Golcondah Chiefs, who gave it up to the Nawabs of Arcot, and by the latter it was surrendered in 1751 to Chunda Sahib. In 1752 Clive bombarded it and compelled the French garrison to yield. After the reduction of Fort St. David in 1758, the British, apprehensive of an attack on Madras, called in all the

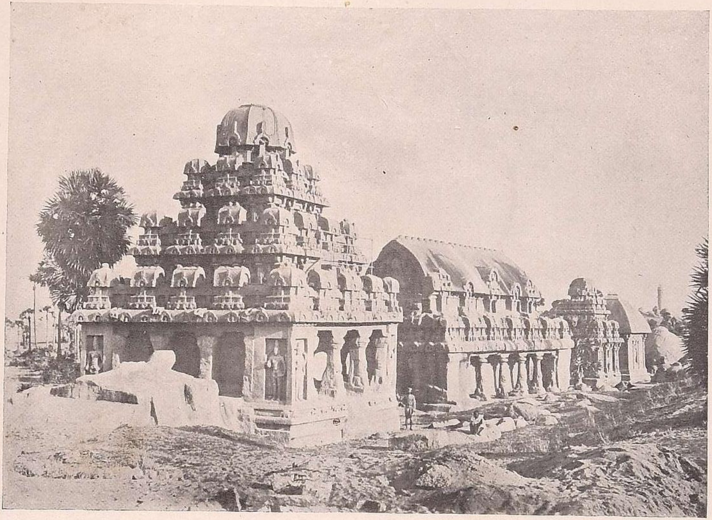
garrisons and stores from outlying forts, and Chingleput was consequently abandoned. On the advance of the French from the south it was again garrisoned, but Lally, the French Governor, finding it impregnable, passed on to Madras. In 1780 the British force operating against Hyder Ali found refuge here after the destruction of General Baillie's column. During the later wars with Mysore, this fortress was once taken by the enemy, reöccupied by the British, and twice unsuccessfully besieged, from which time it has remained uninterruptedly in the hands of the British.

Notable buildings and places of Interest.—The remains of the old Fort, the Reformatory School, the Shrine of Tirukalikundram, Sadras, the Fort at Tiruvadisulam and the old cemetery.

The '*Seven Pagodas*' or Mahavalipuram stand midway between Sadras and Covelong. There is a good metalled road from Chingleput to Sadras bridge (18 miles), the fare by jutka for this portion of the journey being Rs. 2 As. 8. At Sadras bridge it is necessary to take a boat, and arrangement for this should be made previously, though generally boats can be picked up at the bridge without prior notice. The charge for a boat from Sadras to Mahavalipuram (5 miles) is about Rs. 2. An alternative road branches off from the Sadras road at Tirukalikundram (sacred kite village) leading to a point on the Buckingham Canal opposite to Mahavalipuram (Seven Pagodas). This is an unmetalled road and it is difficult for vehicles to pass along it in the rainy season, but it is nine miles shorter than *via* Sadras, and drivers of bullock-carts frequently prefer to take it. The entire journey should occupy about 5 hours.

At Mahavalipuram there is a rest-house which is in charge of the Executive Engineer, Buckingham Canal Division, and will afford accommodation for about six persons at one time. Eggs, fowls, sea-fish and milk are procurable; also food for servants. Should accommodation be required by a Government official on duty, private individuals must vacate; as, however, it is improbable that more than one Government official would be there at one time, and the bungalow will accommodate about six persons,

[No. 9]



Negative by J. A. D. Lloyd.

See Page 25.

THE RATHS AT SEVEN PAGODAS.

this is a remote contingency. The best way for tourists to see the place is to go from the rest-house to the monolithic temples and figures called the raths (plate No. 9), thence to the structural Shore Pagoda, then through the village to the low range of hills containing several excavations, the sculpture of Arjuna's Penance and the lighthouse on top of a pagoda. The raths are situated close together about half a mile from the sea. With regard to these Mr. Fergusson, in his *History of Indian and Eastern Architecture*, says:—"The oldest and most interesting group of monuments are the so-called five raths, or monolithic temples standing on the sea-shore. One of these, that with the apsidal termination, stands a little detached from the rest. The other four stand in a line north and south, and look as if they had been carved out of a single stone or rock, which originally, if that were so, must have been between 35 feet and 40 feet high at its southern end, sinking to half that height at its northern extremity, and its width diminishing in alike proportion. The first on the north is a mere pausala or cell, 11 feet square externally and 16 feet high. It is the only one too that seems finished or nearly so, but it has no throne or image internally from which we might guess its destination. The next is a small copy of the last to the southward, and measures 11 feet by 16 feet in plan and 20 feet in height. The third is very remarkable: it is an oblong building with a curvilinear shaped roof with a straight ridge. Its dimensions are 42 feet long, 25 feet wide and 25 feet high. Externally it seems to have been completely carved, but internally only partially excavated, the works being apparently stopped by an accident. It is cracked completely through, so that daylight can be seen through it, and several masses of the rock have fallen to the ground. This has been ascribed to an earthquake and other causes. My impression is, the explanation is not far to seek, but arose from unskilfulness on the part of the workmen employed in a first attempt. Having completed the exterior, they set to work to excavate the interior, so as to make it resemble a structural building of the same class, leaving only such pillars and supports as were sufficient to support a wooden roof of the ordinary construction. In this instance it was a mass of solid granite which, had the

excavation been completed, would certainly have crushed the lower storey to powder. As it was, the builders seem to have taken the hint of the crack and stopped the further progress of the works. The last, however, is the most interesting of the series. Its dimensions are 27 feet by 25 feet in plan and 34 feet in height. Its upper part is entirely finished with its sculptures, the lower merely blocked out. It may be that, frightened by the crack in the last-named rath, or from some other cause, they desisted, and it still remains in an unfinished state." Mr. Fergusson adds: "I see no reason for doubting the inference drawn by Sir Walter Elliot from their inscriptions that the excavations could not well have been made later than the sixth century. Add to all this that the raths are certainly very much like Buddhist buildings as we learn to know them from the early caves, and it seems hardly to admit of doubt that we have here petrifactions of the last forms of Buddhist architecture, and the first forms of that of the Dravidian."

The Shore Temple (plate No. 10) has, owing partly to its romantic position within range of the spray from the surf, attracted more general attention than the whole of the rest of the remains put together. It is in the purest early Dravidian style, the vimana or tower over the shrine forming the central and principal mass, while the gopuram, or original gateway alongside, is comparatively insignificant. The superficial extent of this temple is small, about 1,600 feet, and the height of the vimana is about 60 feet. Like the smaller one, it is surmounted by the umbrella-shaped summit called Kalasa, made of basaltic rock which, unlike the granite below, bears no signs of destruction by the sea-air. It is built of blocks of granite, but time and religious strife have done much to conceal and alter the original design. What was no doubt the gateway on the eastern side has afterwards been converted into a separate shrine, and the passage of communication between the two has been blocked up at each end.

Additional support is given to this view by the fact that a stone screen surrounds the larger vimana, but stops opposite the smaller. Moreover, there is but one entrance at present to the

[*No. 10*]

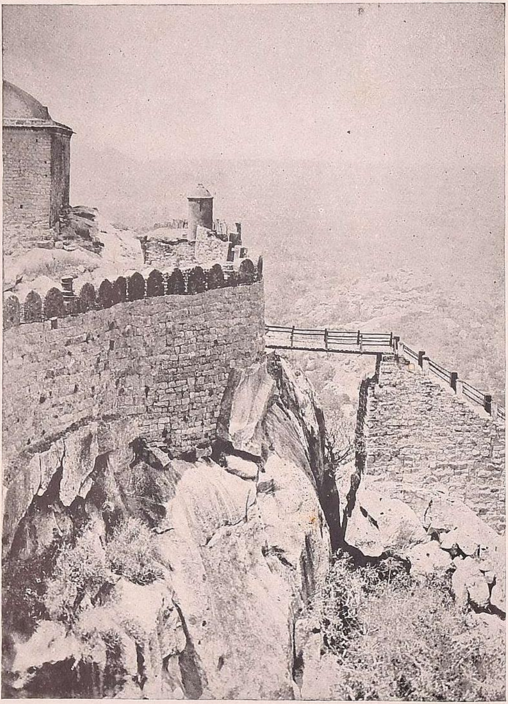
Negative by A. D. G. Shelley. *See Page 26*

THE SHORE TEMPLE, MAHAVALIPURAM.

larger, which is through a large bare doorway cut in the screen, and only accessible by scrambling along the edge of precipitous rocks, while that to the smaller is from the south over bare ground. These rocks, however, bear marks of the cutting of the rude stone steps, and apparently of platforms to support some terrace or superstructure. A pillar supposed to be a Dhipastamba, or lamp-pillar, such as is found in all pagodas, stands in the surf, but there is no visible means of ascent, and, except a sort of peg at the top, no appliance for fixing a light. Near the temple lie various figures of small crouching bulls and a mahishesura, all much eaten away by the action of the sea-air. The garbhagriha or 'womb of the temple' under the principal vimana is occupied by a large lingam, sixteen-sided, made of black marble, which is much mutilated. In a sort of verandah behind is a recumbent figure of Vishnu with the ordinary Nagasesha above and below him. This unusual presence of the two deities under one roof is unexplained, unless it be that the temple like the raths was erected before the intolerance of sects had produced irreconcilable antagonism between the Saivite and Vaishnavite faiths. In confirmation of this theory, images of Brahma and Vishnu are found carved on the wall along with those of Parvati, Parameswara and the young Subramanyaswami.

Dr. Hunter, late of the Madras School of Arts, thus describes the great bas-relief which goes by the name of 'Arjuna's Penance' (plate No. 12):—"On the left side of the rock, which is divided by a deep natural cleft, the chief figure in the upper part appears to be the giant rajah Mahabali Chakravarthi, with his attendant dwarfs, five rajahs with their wives, four warriors, five ascetics, and a holy rishi in his cave temple. The lions, tigers, cheetahs and deer in different parts of the sculpture show that the people have travelled from a distance through the jungles. In the central part of the cleft at the bottom, on the left, is a figure seated, which I take to be Buddha, with his five disciples in front of the cave temple with the holy rishi. The heads of three of the disciples have been broken off. In the deep recess formed by the natural cleft in the centre of the rock sculpture is the lower part of the body and tail of the snake deity Vasuki, the Naga Rajah, and below this is the entire figure of Ulipi, his daughter,

with a canopy of three snakes rising over the head. The upper portion of the Naga deity had been broken off and was said to be buried in front of the sculptures. I made search for it, found it and got it dug up, set upright and photographed; it is the figure of a man with his hands raised in prayer, and a canopy of seven snakes rising over a pyramidal head-dress, and with the usual emblems of the Buddhist religion. To the right of these are several rajahs and men, each accompanied by his wife, six dwarfs and eight garudas or figures of men and women with the legs of birds; several monkeys, a cat doing penance, while rats are running near it. Two large and several small elephants, lions, tigers, geese, cocks and hens. I thought at first that all the figures were coming to do reverence, or to worship the snake deity, but when we first took photographs of this rock sculpture, the whole of the central cleft was overgrown with trees and brushwood and the five disciples of Buddha were buried. Lord Napier, then Governor of Madras, visited the spot about a week after the snake deity was dug up, and had excavations made to the depth of seven or eight feet, which exposed a great number of figures and animals, and showed that the old road must have passed in front of the rock at a depth of five or six feet below the present level, the ground having been filled up chiefly with broken bricks and earth, with here and there large fragments of sculptured rocks, dressed stone, and cornices from the adjoining temples. The broken tusk of the large elephant was also found. To the left and below the five disciples of Buddha is a deer, in a very natural attitude, scratching its nose with its hind foot. The male and female elephants with their young behind them, and some of the figures of crouching tigers and cheetahs are in a very natural and spirited style, and there is a great look of natural animation, movement and bustle in the whole group of which Buddha and his five disciples appear to occupy the principal position and to attract the greatest attention, while the snake deity and his daughter are, as it were, in the background, and ascetics are scattered about in several parts . . . One point of great importance in these early rock sculptures is that they represent scenes of peace, with men and their wives, a single wife accompanying each, and the animals,



Negative by W. A. Cross. See Page 32.

BRIDGE TO CITADEL, GINGEE.

garudas and birds in pairs, while the Rajah Mahabali is accompanied by dwarfs, and other rajahs, whose rank is indicated by umbrella-bearers, have each his wife beside him. The ascetics, of whom there are five or six, have no wives. It appears to me that the story is one which represents the establishment of the Buddhist religion or one of peace, goodwill, toleration and kindness to all men, and to animals and birds."

With regard to the return journey from Mahavalipuram, the best time to leave is in the afternoon, the following being an approximate time-table with a fair wind; it may be necessary to alter this time-table, and passengers are advised to arrive at Chingleput about 30 minutes before their trains are due to depart. With a head-wind the boat journey to Sadras bridge will occupy about three hours, unless extra coolies be engaged for towing, when the time may be shortened by one hour:—

Leave Seven Pagodas	2 0 p.m.
Arrive Sadras Bridge	3 15 "
Leave Sadras Bridge	3 25 "
Arrive Chingleput	6 30 "

The cost of the return journey is the same as that of the outward.

The Seven Pagodas can also be reached from Madras, the journey being made entirely by boat, and occupying about 8 hours in one direction and 17 in the other, according to the wind. Applications for house boats and particulars as to charge should be made to the Wharf Superintendent, the Basin, Madras. For this journey, furniture must be hired, and servants and provisions taken. It is usual to go on board and leave the boats at the bridge near Searle's Gardens at the Adyar.

Sport.—Excellent snipe shooting can be had in the season, and shikaries and coolies are available.

MADURANTAKAM.

Madurantakam (pop. 6,442) is situated in the Madurantakam taluq of the Chingleput district, on the main line, 49¾ miles from Madras (Egmore). The village is about ¼ of a mile west of the station. The chief residents of this place are Brahmins of the Vaishnava sect.

Local Accommodation.—There is a fully equipped travellers' bungalow about 2½ miles west of the station, but no cook is kept, and fowls, milk and eggs are the only eatables for Europeans obtainable in the village. For Indians there are hotels close to the railway station, also a choultry.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Local Manufactures and Products.—Rice is largely grown, and lace and cloths are woven. Salt is brought into this station in great quantities from Seyyur and Soonampet.

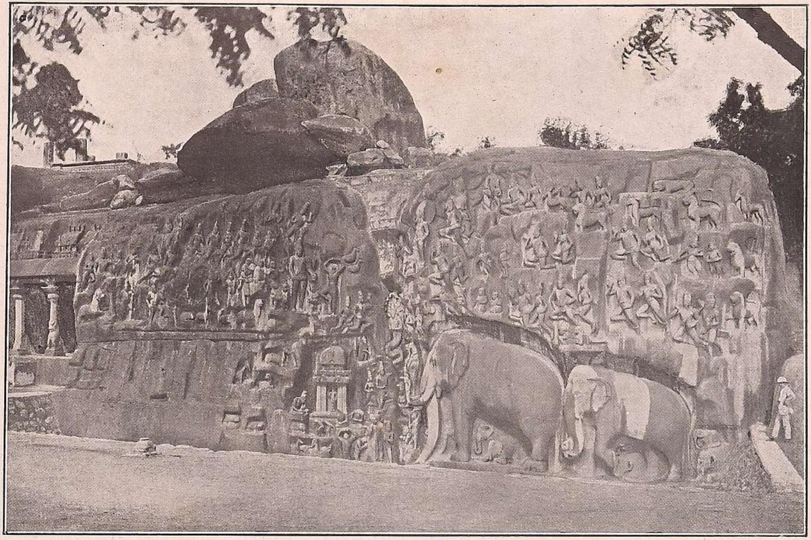
Local Officials.—The Tahsildar, Sub-Magistrate, Sub-Registrar and Inspector of Police.

Missions, Churches, etc.—About 1½ miles east of the station is a Roman Catholic church.

Clubs.—Madurantakam possesses a reading room attached to the Hindu High School, a tennis court for the officials of the place, and a literary society called the Hindu Young Men's Association, which possesses a fairly good library.

Notable buildings and places of Interest.—The large tank, about half-a-mile south-west of the station, formed by damming up the Kiliyar, is 1½ miles long, and its circumference when full is 7 miles. Its overflow or surplusing weir is a very fine work, the height from the crest to the bed of the river below being 30 feet. The northern portion is a curious and beautiful specimen of masonry. Instead of being built in steps, the face of this part of the weir is parabolic in section and consists of huge blocks of granite dressed to this shape and clamped together.

[No. 12]



Negative by Wiele & Klein, Madras.

See Page 27.

ARJUNA'S PENANCE, MAHAVALIPURAM.

About two miles north of the station, at Karunguzhi, are the remains of an old fort, apparently Muhammadan, surrounded by a moat and containing the ruins of granaries.

Sport.—During the cold season snipe shooting can be had in the neighbourhood.

Market.—There is a market held every Monday.

TINDIVANAM.

Tindivanam (pop. 6,386), the station for Wandiwash, is the chief town of the taluq of the same name in the South Arcot district. It is on the main line 75¼ miles from Madras (Egmore), and consists of the hamlets of Avarapakam, Cauveripak, Gidangal, Jaffarabad, Moorangapakam and Tindivanam. Gidangal was formerly fortified, and the ruins of the ramparts and ditch still exist, showing that the place most probably was once of considerable importance, being situated close to the large Gidangal tank, where it would afford a secure granary for the rice crops grown under the tank.

Local Accommodation.—For Europeans a fully furnished travellers' bungalow is kept up under the charge of a butler, but there is no cook, and travellers must make their own arrangements for food. There is a hotel for Indians close to the station, where meals are supplied. There are besides a number of small hotels in the town.

Road Conveyance.—Bullock-carts can be hired at the station.

Railway Facilities.—There is a waiting room at the station for first and second class passengers.

Local Manufactures and Products.—Rice cultivation, weaving and tanning are the principal industries.

Local Officials.—The Sub-Collector, P.W.D. Divisional Officer, District Munsif, Tahsildar, Sub-Magistrate and Sub-Registrar.

Missions, Churches, etc.—There is a Protestant as well as a Roman Catholic church, while the American Mission have established a station. There is also a Local Fund Hospital.

Clubs.—A small reading room for Indians is maintained.

Notable buildings and places of Historic Interest.—*Gingee*, from the Tamil Chenji, probably meaning a fortified place, is situated 18 miles from Tindivanam station, with which it is connected by an excellent metalled road. The distance is covered by a pony-jutka in two hours by day and three by night, and by bullock-cart in about 4½ hours, and the Station Master at Tindivanam can usually arrange for transport, if given a few hours' notice. The road is sufficiently good throughout to permit of the journey being made by bicycle. Close to Gingee is a Local Fund rest-house, but as it only contains a bedstead, chair and two tables, it is necessary to take bedding, furniture and cooking utensils. Milk, butter, eggs and poultry are procurable locally, and it is advisable to take a supply of small change to pay for such purchases. The charge for the bungalow is 8 annas for each 24 hours or shorter period per person, or 12 annas for two persons sharing the same room.

Visitors to this ancient and almost impregnable stronghold will be amply repaid for any trouble taken in reaching it, and, if they desire to thoroughly investigate the stupendous ruins, should devote at least three clear days to the trip. Gingee comprises a group of three strongly fortified hills rising from 400 to 600 feet above the surrounding plain. The hills, with their connecting massive granite walls of circumvallation, enclose an irregular triangle whose area, according to Orme, exceeds 7 square miles. The citadel is on the summit of Rajagiri, the highest peak, and is absolutely unapproachable except from the north side, where a frail bamboo bridge spans a natural chasm artificially enlarged to 24 feet in width and 60 feet in depth. This bridge, some idea of which is given in plate No. 11, is reached by a staircase of rough-hewn granite blocks winding from the base to the summit by a fairly easy gradient. The ascent is admirably commanded by the

strong gateways of the three inner walls, and the bridge is dominated at 30 yards' range by another masonry gateway, the flanking walls of which are pierced with embrasures and loopholes. The remaining hills, Kistnagiri or the English Mountain, and Chandrayan Drug or St. George's Mountain, form suitable outworks to the citadel, with which they are connected by the outer wall. Space will only admit of the most interesting objects being enumerated which the visitor should not miss seeing. These are briefly the two unfailing springs on the summit of Rajagiri, the two pagodas, the Kaliyana Mahal, the Gymkhana, the Granaries, the Edgahs, the Prisoners' Well, and the Devil's Gate and Tank. The great gun of Gingee, bearing the figures 7560 stamped in the breech and made of a metal, which has successfully resisted oxidation, should be seen, as also a granite slab 15 feet square and 4 or 5 inches thick and known as the Rajah's bathing stone. If possible, the visitor should endeavour to secure the services of an obliging village official in the capacity of cicerone. Many of them speak English very well, and they have a never-failing fund of fable and anecdote relating to the by-gone glories of Gingee. At the present time the forts are practically deserted, a casual devotee or cooly being the only living person to be seen.

The construction of the fortress is generally attributed to the Vijayanagar rajahs, an hypothesis which receives some support from the marked similarity of the ruins to those of Vijayanagar at Humpi. Gingee was in possession of these rajahs from the close of the thirteenth century until A.D. 1564, when it was captured by the Bijapur troops during the struggle between Vijayanagar Viceroys of the South and the combined forces of Bijapur, Golcondah and Ahmednagar. In 1661–62 famine and pestilence caused the Muhammadans to evacuate Gingee, with the result that five years later Sivaji was able to obtain possession of the place by treachery. In 1689, Ram Raja, a brother of Sivaji, fled to Gingee for refuge when it became a rallying point for the Mahrattas. The Mogul army, under Zulfikar Khan, is said to have besieged the fortress for eight years, though it seems doubtful whether he was not in secret communication with the enemy during the greater part of the

time. However, in January 1698, news reached Madras that he had captured the place by escalade, and it remained in possession of the Muhammadans until taken by the French in 1750 by a night attack. Two years later, a small British force attempted to capture the fortress, and in 1761 a second investment by the British resulted in a successful escalade.

At *Perumukal*, 6 miles from Tindivanam, is an isolated rock, which was a fortified post during the eighteenth century, and was captured and re-captured by the French and British on several occasions.

VIKRAVANDI.

Vikravandi (pop. 3,155) is situated in the Villupuram taluq of the South Arcot district, on the main line 90½ miles from Madras (Egmore). The village is about a mile south of the station.

Local Accommodation.—A travellers' bungalow, having accommodation for two persons, but containing only one cot, two chairs and two tables, and unprovided with either crockery or servants, is situated near the station. Fowls, eggs and milk, procurable locally, are the only eatables suitable for Europeans. There are chuttrams both for Brahmins and for other castes.

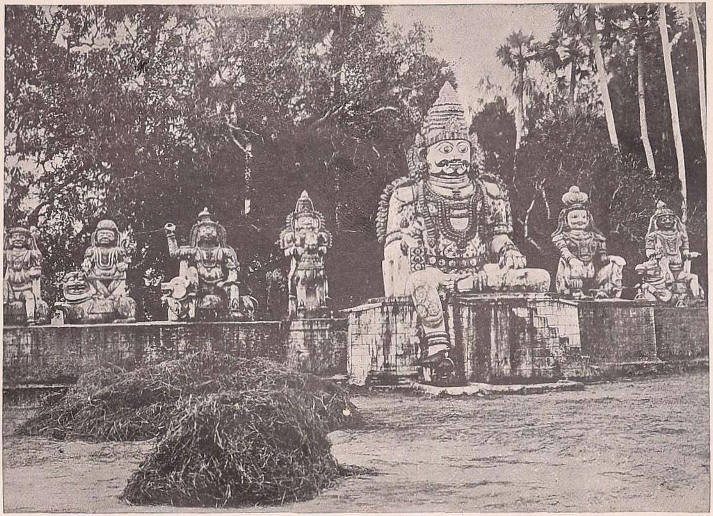
Road Conveyance.—Bullock-carts are available at the station.

Local Manufactures and Products.—Indigo, rice, gingelly seeds and tamarind are grown.

Local Officials.—The Village Munsif, Karnam, Sub-Registrar, Sub-Inspector of Salt and Abkari and Sub-Inspector of Police.

Missions, Churches, etc.—There is a Roman Catholic church.

Notable buildings and places of Interest.—Two miles south-east of the station is an old Siva temple dedicated to Nethrotharakar and embellished with good sculptures and some inscriptions, where festivals are held in January and April. The legend with regard to this temple is that Siva, in recompense for a lengthy



Negative by A. D. G. Shelley. See Page 38.

FIGURES IN BRICKWORK NEAR CUDDALORE.

penance, conferred on a rakshasa the power of destroying by fire any person upon whom he placed his hands. Immediately the boon was bestowed, the rakshasa, being desirous of testing his new powers, and finding no human being near for the experiment, attempted to lay his hands on the head of Siva himself. The god fled in fear, and being pursued by the rakshasa, entered into a creeper where he disappeared. The name of this creeper is given to the village, and its blossom, if opened, is said to show a lingam on close examination.

VILLUPURAM JUNCTION.

Villupuram (pop. 12,372) situated in the Villupuram taluq of the South Arcot district, is an important junction station on the main line, 98½ miles south of Madras (Egmore). Branch lines to Pondicherry and Katpadi take off at this station. Though the place is lowlying, it is healthy, and is liked by its European and Eurasian population of railway employees.

Local Accommodation.—About 1½ miles from the station is a travellers' bungalow which can accommodate two persons. It is fully furnished; but occupants must make their own arrangements for cooking, and provisions are not procurable locally. Close to the station are choultries for Indian travellers.

Road Conveyance.—Bullock-carts are available at the station.

Railway Facilities.—A waiting room for first and second class passengers and a refreshment room are provided at the station. The butler in charge of the refreshment room has a small stock of travellers' requisites for sale. For Indian passengers there is a refreshment room under Brahmin management, and near the refreshment room is a small enclosed bathing place for the use of Indians.

Local Manufactures and Products.—Rice, ragi, groundnuts and indigo are the chief products.

Local Officials.—The Tahsildar, Sub-Magistrate, District Munsif, Sub-Registrar, Forest Ranger and Police Inspector.

Missions, Churches, etc.—There are several schools, a Protestant church of the Lutheran Mission near the travellers' bungalow, and a Roman Catholic church near the station.

Historical.—On the 24th July 1752, this place was captured from the French, and in the same year the fort was re-taken by Dupleix, the British regaining possession on the 3rd April 1760.

Notable buildings and places of Interest.—At Villupuram itself there is little to see; but about 2½ miles north-west is the village of Tiruvamathur, held sacred by the Hindus on account of an ancient temple dedicated to the god Abhi Rameswarar, where the great Rama and the seven recognized sages of old are said to have worshipped, and here a festival takes place annually in April. The name of the village, which means 'sacred milk', is accounted for in the following legend :—When first created, cows were without horns, and, finding themselves helpless against ferocious animals, they prayed to Siva for some weapons of defence. The god presented himself before them in this village and blessed them with horns. About three miles east of Villupuram is a place called Kolianur, which contains a Mariamman Temple, dedicated to Puttalayi Amman, and is visited by pilgrims on Fridays.

Sport.—Good snipe shooting can be had from November to February at the Anangur and Kondangi tanks, 2 and 3 miles, respectively, south-east of the station, when the water is not too high. In the reserved forests of Adanur and Kandambulyur, 3 and 6 miles, respectively, north of the station, deer may be found in abundance; and in Aryatur, Odyanatham and Gangarambolam, 12, 13 and 17 miles, respectively, west, leopards and hyænas may be shot, but shooting passes must first be obtained from the Local Government Forest Officer.

PANRUTI.

Panruti (pop. 10,697) is a Union town situated in the Cuddalore taluq of the South Arcot district, 110½ miles from Madras (Egmore).

Local Accommodation.— A travellers' bungalow, fully furnished and having accommodation for two persons, is situated on the Salem frontier road next to the Local Fund Dispensary. No cook is kept, and provisions to a limited extent can be obtained in the local bazaar.

There are choultries where Indian travellers of all classes can put up for three days without charge. Meals are served, if required, on payment. Brahmins are fed free for one day.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—A waiting room is provided at the station for first and second class passengers.

Local Manufactures and Products.—Weaving, the manufacture of toys and tanning are the principal industries. The chief products are groundnut, jaggery, rice, cereals, cashewnuts, jack-fruit, oil and oil-cake.

Local Officials.—The Deputy Tahsildar, Union Chairman, Sub-Registrar and Hospital Assistant. The East India Distilleries Company has an office, where banking is carried on.

Missions, Churches, etc.—The Church of Scotland have established a Mission centre at Panruti, and there is a Roman Catholic church about ¼ mile south-west of the station.

Notable buildings and places of Interest.—An old Siva temple with a fine gopuram, an ancient mosque, one Siva and one Vishnu temple about one mile south-east of the station at Thiruvethi.

NELLIKUPPAM.

Nellikuppam (pop. 1,404) is a Union town in the Cuddalore taluq of the South Arcot district, on the main line 118¾ miles from Madras (Egmore).

Local Accommodation.—There are Brahmin hotels and choultries. At one of the choultries, travellers may make their own arrangements for food if they prefer to do so.

Road Conveyance.—Bullock-carts can be had at the station.

Local Manufactures and Products.—The East India Distilleries Company has a large Sugar Factory and Distillery connected with the station by a private siding. Betel leaves are grown at Nellikuppam in large quantities.

Local Officials.—The Sub-Registrar, Union Chairman and Inspector of Salt and Abkari.

Missions, Churches, etc.—About 3 miles west of the station is a Protestant church.

CUDDALORE.

Cuddalore (pop. 56,574) is the chief town of the taluq of the same name and the head-quarters of the South Arcot district, 127¼ miles from Madras (Egmore). The Municipality is a large one, comprising an area of about 13 square miles. It embraces the Old Town or Cuddalore proper, Fort St. David, Bandipalaiyam, Devanampatnam, Munjakupam, Puthupalaiyam, Tirupapuliyur, and nine smaller villages. The mouth of the Gadilam river having silted up, only country craft and lighters can come up to the town; but good anchorage can be obtained in the roads 1½ miles from the shore. The Ponniar and Gadilam rivers run through Cuddalore and afford an abundant water-supply. The Old Town, however, depends more or less on the reservoir close to the railway station, which is fed by a channel from Capper Hill.

Local Accommodation.—There is a furnished travellers' bunga-ow on the Napier Road at Munjakupam, which can be occupied on payment of one rupee per day. The butler in charge can supply meals if required, or occupants may make their own arrangements, but liquor, if required, must be privately purchased. There are two choultries close to the railway station at Tirupapuliyur (New Town), both intended for the accommodation of Indians and

meals are supplied gratis at one of them. In addition to these are hotels for Brahmins and many small hotels for the accommodation of Hindus other than Brahmins.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—Waiting-rooms are provided at Cuddalore (New Town and Old Town stations) for first and second class passengers. At the latter station a refreshment room is maintained, and a small stock of travellers' requisites is usually kept. Fruit and refreshments for Indians are available at both stations.

Shipping Arrangements.—The British India Steam Navigation Company's and the Asiatic Company's coasting steamers, running between Calcutta and Bombay, regularly call at this port (Old Town), also steamers and country vessels plying between the Madras Coast and the Straits Settlements and Ceylon ports.

Local Manufactures and Products.—Weaving and dyeing are the principal industries, and the chief products are paddy and sugarcane.

Local Officials.–Cuddalore (New Town) being the head-quarters of the district, all the chief offices are located there. The principal officials are the Collector and Political Agent, the District and Sessions Judge, the Head Assistant Collector and Assistant Collector, the Treasury Deputy Collector, the Head-quarters Deputy Collector, the District Superintendent of Police, the Government Chaplain, the Executive Engineer, the P.W.D. Sub-Divisional Officer, the Assistant Commissioner of Salt, Abkari and Customs, the Superintendent of Post Offices, the District Medical and Sanitary Officer, the District Munsif, the Tahsildar and the Sub-Magistrate. The East India Distilleries Company maintains an agency here.

Churches, Missions, etc.—The Government church is situated in Old Town; and in New Town, in charge of a European priest under the Pondicherry Mission, is a Roman Catholic church, which has a large congregation of Indian Christians.

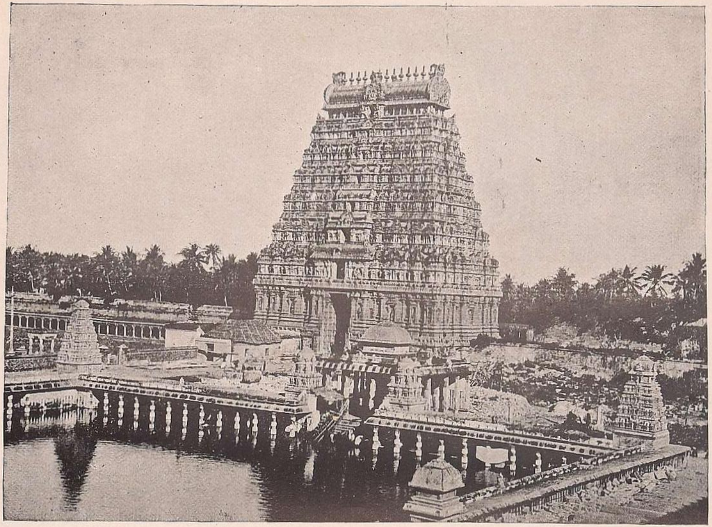
Clubs.—There are three clubs in the town, one for Europeans, another for Eurasians, and the third for Indians.

Historical.—In 1682 the East India Company opened negotiations with the Khan of Gingee for a factory at Cuddalore. The first building was erected in 1683, and, during the next ten years, trade increased so rapidly that the Company erected Fort St. David and rebuilt their warehouses. In 1702 the whole of the fortifications were rebuilt. On the fall of Madras in 1746, the British Administration withdrew to Cuddalore, which was soon afterwards twice unsuccessfully besieged by the French under Dupleix. In 1752, the head-quarters of the Presidency were removed to Madras, and, six years afterwards, the French occupied the town and stormed and destroyed the fort. After the battle of Wandiwash in 1760, Cuddalore was retaken by a British detachment; but twelve years later it again fell into the hands of the French and their ally, Tippu Sultan, by whom the fortifications were renewed sufficiently to enable it to stand a siege the following year. On the 1st February 1785, Cuddalore was formally restored to the British under the treaty of Versailles, and in 1801 included in the cession of the Carnatic.

Notable buildings and places of Interest.—Fort St. David, the ruins of which still exist, the old garden house built in 1738, where the Governors and Deputy Governors of Fort St. David formerly had their residence, now occupied by the Collector, and the Dutch cemetery in Old Town, which contains many old European tombs. About a mile to the west of Cuddalore is Capper Hill, named after Colonel Capper, of the Commissariat Department, who received permission from Government in 1796 to enclose a piece of ground on the hill and built himself a house there. The property has since reverted to Government.

PORTO NOVO.

Porto Novo (pop. 10,145) is a Union town in the Chidambaram taluq of the South Arcot district, $17\frac{1}{4}$ miles from Cuddalore (O.T.) and $144\frac{1}{2}$ from Madras (Egmore). This place, known also as



Negative by W. A. Cross. *See Page 44.*

TEMPLE GOPURAM & TANK, CHIDAMBARAM.

Parangipett and Muhammed Bunder, received its name from the Portuguese, by whom the settlement appears to have been established during the sixteenth century. The town is about a mile east of the railway station.

Local Accommodation.—There is neither a hotel nor a travellers' bungalow for Europeans; but for Indians there are Brahmin and other hotels.

Road Conveyances.—Jutkas and bullock-carts are usually available at the station.

Shipping Arrangements.—The port carries on a busy trade with Ceylon, Acheen, Penang and Singapore, and is largely frequented by country craft. The B.I.S.N. Company's steamers for Singapore also call about once a fortnight, anchoring 2 miles from the shore in from 4½ to 5 fathoms of water, and cargo is shipped and landed at the Government Jetty opposite the Custom House.

Local Manufactures and Products.—Weaving of coarse cloth and the production of a species of mat made from the leaves of the wild pineapple, in imitation of similar mats of a very soft make imported from Acheen, are the chief manufactures. Salt is made at the Government Factory at Manambodi about 2 miles south-west of the railway station. The chief agricultural produce is paddy.

Local Officials.—The P.W.D. Assistant Engineer, Assistant Inspector of Salt, Sea Customs Superintendent, Sub-Registrar and Hospital Assistant.

Fairs.—A fair is held every Thursday.

Historical.—A cowle for founding a settlement was obtained by the British from Harjee Rajah, Subadar of Gingee, in 1681; but before trading was commenced in 1682, the Danes and Portuguese were already established. In 1748, the factory being in a ruinous condition, a good house was purchased for 500 pagodas

and a Resident appointed. Nine years later Porto Novo, as well as Fort St. David and Cuddalore, were captured by the French; but they were driven out in 1760 by Coote after his victory over Lally at Wandiwash. The town was burnt down by Hyder Ali in July 1780; but was, to some extent, rebuilt almost at once, as a year afterwards Sir Eyre Coote marched out of Porto Novo with 8,000 men to meet the whole army of Mysore, some 60,000 strong. In the battle which ensued at Mettupalaiyam the British won a most signal victory. The French landed a large force at Porto Novo in 1782 and marched thence with Tippu and captured Cuddalore. The settlement was restored to the British under the treaty of Versailles on the 1st February 1785.

Notable buildings and places of Interest.—In 1824 efforts were made to establish an iron foundry for the working of Salem ore, and the Porto Novo Iron Company built a large factory, which, after many years of patient endeavour, had to be abandoned. Nothing of the works remain now but the ruins of one or two buildings.

CHIDAMBARAM.

Chidambaram (pop. 21,327), 151 miles from Madras (Egmore), is situated in the Chidambaram taluq of the South Arcot district, the town lying about half a mile west of the station.

Local Accommodation.—A furnished travellers' bungalow, which can accommodate two persons, is situated about 1½ miles south-west of the station. It has no cook, but provisions can be obtained in the local bazaar.

For Indians there are numerous chuttrams, madams and hotels in the town. In one of these (the Nattukkottai chuttram) free meals are given to Brahmins throughout the year. In some chuttrams free meals are given on the occasions of festivals, and in others free lodging only is afforded.

Eleven hotels supply food to all classes of Indians.

Road Conveyances.—Jutkas and bullock-carts are available at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—Weaving of silk and cotton fabrics is carried on, and paddy is largely grown.

Local Officials.—The Deputy Collector, the Municipal Chairman, Tahsildar, Sub-Magistrate, District Munsif, Sub-Registrar, P.W.D. Sub-Engineer, Hospital Assistant, Assistant Surgeon and Police Inspector.

Fairs and Festivals.—Two festivals are held annually, one in July, called the 'Ani Thirumanjanam', and the other in December, called the 'Aruthra Darsanam'. These festivals last for ten days each, and from 30,000 to 40,000 pilgrims attend from all parts of the Presidency.

Missions and Churches.—About 2 miles north of the station is a Lutheran Mission church.

Historical.—In 1749 the ill-fated expedition, under Captain Cope, against Devikotta, halted at Chidambaram on its retreat to Fort St. David, and in the following year the armies of Morari Rao and Muzaffir Jung met here. In 1753 the French took the neighbouring fort of Bowanigiri and occupied the Chidambaram pagoda on its being evacuated by the small British garrison which then held it, and in the same year the French and Mahratta forces united at Chidambaram before marching against Trichinopoly. In 1759 an attempt to capture the pagoda by the British failed, chiefly through mismanagement, but it was not strong enough, however, to withstand a regular siege and the garrison surrendered to Major Monson in 1760. A few years later, Hyder Ali improved the defences slightly and placed a garrison in the pagoda to maintain his line of communication with Pondicherry. An unsuccessful attack, probably directed against the western entrance, was made by Sir Eyre Coote in 1781.

Notable buildings and places of Interest.—The Siva temple, about ten minutes' drive from the railway station, is famous as being one of the few religious buildings in India where both Siva and Vishnu have shrines in such close proximity that their respective followers may worship in the same place and view both deities at the same time; and where, moreover, is reputed to exist the Agasa Linga (the Air Linga), one of the five great lingas of India, sometimes known as the 'Chidambaram Rahasiyam' or the secret of Chidambaram. The temple premises are situated in the centre of the town and cover an area of about 40 acres. They have four enclosures protected by high walls, one within the other. The outer enclosure consists merely of unkempt gardens or waste-land covered with scrub. The next enclosure contains the hall of 1,000 pillars, the golden tank, colossal figures of Siva's bull (Nandi) and several temples of more or less importance. The third enclosure contains a temple to Lakshmi, the wife of Vishnu, the 'Coach-house' for the gods' vehicles, the Srimulastanam (the temple containing the stone image of Siva), Parvati's temple, mantapams, colonnades and resting places for pilgrims; and the fourth or innermost enclosure contains the audience and dancing chambers of Siva, locally called Nataraja, and a temple to Vishnu, locally called Perumalkoil.

There are four main entrances to the temple enclosures on the south, north, east and west sides. The entrances in the outermost wall are mere gateways, but those in the second wall, immediately in front of the outer ones, are conspicuous by fine gopurams.

The south entrance, being nearest the station, is the one most convenient for visitors. Entering here and passing under the gopuram into the second enclosure, the visitor is recommended to inspect first the innermost enclosures. These are best reached by turning to the right and entering the third enclosure, nearly opposite to the east gopuram. Passing straight through the halls, which occupy the third enclosure, the visitor arrives at the entrance to the fourth enclosure, *i.e.*, the cella of the temple containing the audience chamber of Siva and temple of Vishnu.

The former is in front of the entrance and at once attracts attention by its gorgeous golden roof, with nine golden finials, the silver staircase and silver-mounted doorways, leading to the dais, where stands Siva in the image of a naked giant, with four arms, in the attitude of dancing. Roofed with copper, surmounted with nine golden finials, and standing slightly to the left on a raised platform is the temple of Vishnu. It is in front of this sanctuary that devotees worshipping can see the images of Siva and Vishnu at the same time. Passing between the dancing chamber and the temple of Vishnu, the visitor sees in the peristyle several small apartments containing images of minor deities and a very beautiful structure of polished black granite, the 'bed-room' of the god Siva. Close by is the imaginary 'Air Lingam'. No lingam exists, but a curtain is hung before a wall, bearing an inscription, and, when visitors desire to see the lingam, the curtain is withdrawn and the bare wall is shown, the explanation being that air is invisible. Returning to the third enclosure, the visitor should now pass half-way up the hall or mantapam and turn to the right, passing on his left a number of Brahmin kitchens and store-rooms. The next building of interest is the temple dedicated to Lakshmi, the wife of Vishnu; it is admired for its beautiful carving. The visitor next passes the west (the only other) entrance to this enclosure on his left and proceeds to the north corner, where is the Vahanamantapam or shed already mentioned for stabling the vehicles of the gods. The adjacent building on the left is the Srimulastanam (or holy original place) of Siva containing a stone image of the god. This is really the 'holy of holies'. Here also is a small temple to Parvati remarkable for its elegant porch. All along the way are springing up new colonnades and mantapams, now in the hands of the builders. Having thus finished the visit of the two innermost enclosures, the visitor returns to the second enclosure. Facing him as he emerges is the east gopuram, which is distinguished from the others by being the one through which Siva enters on his car on occasions of festivals. Proceeding northward on the left is a small temple containing a huge image of the bull Nandi richly caparisoned and ornamented with bells attached to necklets and saddle cloth, and to the right

is the hall of 1,000 pillars. This is a very interesting structure, measuring 340 feet by about 190 feet, in front of which are rows of cylindrical granite monoliths, about 70 in all, evidently intended for a building which has never been finished and which are now used for supporting a pandal roof on ceremonial occasions. The visitor ascends by a grand stone staircase to a fine portico, and by further flights of steps at intervals to an immense hall with elliptical roof and rows of columns on either side, at the north end of which is a dais fenced off to accommodate Siva on festival occasions in full view of the crowds in the hall. The roof over this dais is frescoed with religious scenes. Using the steps on the left, nearly opposite to a second stone bull, the Sivaganga or the golden tank is reached. This is a fine deep tank measuring 160 feet by 100 feet, and is said to have derived its name 'Golden' from the ancient King Varma Chakra, who, after bathing in it, was cured of the leprosy from which he suffered, and thereafter assumed a golden colour. It has a mantapam and flights of dressed stone steps at the north end, a similar flight at the south-east and south-west corners, and a colonnade running all round it for the use of bathers, with steps down to the water. Passing round by the north end of the tank, the next structures that attract attention are the north gopuram on the right and the Pandianayar Subramanya temple close by in the corner facing east. Just within the enclosure is a large stone figure of a peacock on a pedestal and a stone altar. The temple itself is entered by a flight of stone steps flanked by stone elephants. The pillars of the hall are carved and the plinth all around the temple is covered with figures of musicians and devotees in various attitudes. Continuing the circuit, the next building on the right is a temple dedicated to the goddess Sivakami or Parvati. The cella of this temple is much below the level of the open courtyard. After passing through the portico and arriving at the great door ornamented with brass spikes or knobs, the visitor descends a flight of stone steps bearing inscriptions in Tamil and sees a massive ornamented golden flagstaff, said to be made of sandalwood covered with gold-plated metal. The roof of the hall of the temple is frescoed and decorated with tapestry representing scenes in the lives of devotees, saints and deities.

The pillars of the hall are carved ; and running all round the cella is a sculptured stone gallery. Ascending again to the open court-yard, the next building on the right is the 100 pillar hall, a dilapidated structure, which is now closed. Alongside is a small temple dedicated to Sundareswara, a minor deity and disciple of Siva, and on the left is the west entrance to the third enclosure. The walls of this enclosure have many ancient inscriptions in Tamil. On the right is the west gopuram with a smaller temple dedicated to Subramanya already mentioned. The space hereabouts is occupied by shops for the sale of food during festivals. The building in the south-west corner of the enclosure is the temple of Mukuruni Arisi Pilliyar or the 'three-measure-of-rice-eating Ganesha'. This temple is said to contain the largest idol of Ganesha in India. The hall of entrance has some well carved columns, and the walls near the door of the sanctuary are ornamented with body-guards of the god and other figures carved in stone. The roof is surmounted with a small gopuram with coloured stucco figures in bas-relief. Another small temple dedicated to Dakshinamurti, the god who looks to the south, and another image of the bull Nandi situated in front of the south entrance exhaust the programme, and the visitor has returned to the gopuram by which he entered, having occupied in the round little more than two hours.

SHIYALI.

Shiyali (pop. 5,992) is a Union town in the taluq of the same name in the Tanjore district, 12¼ miles from Mayavaram and 161¾ from Madras (Egmore).

Local Accommodation.—About a mile east of the station is a travellers' bungalow, which is fully furnished and can accommodate two persons. A cook is in charge, who can supply meals if required, but liquor must be privately purchased.

For Indians there are Brahmin hotels, and also hotels and chuttrams for other castes: in the hotels meals are served on payment and in the chuttrams free accommodation is given to all classes and free meals to Brahmins. Iyengar Brahmins can also obtain free meals in the Vishnu temple.

Road Conveyance.—Bullock-carts are procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Shipping Arrangements.—Tirumalavasal, 7 miles east of this station, is a small port, whence large quantities of rice are exported annually to Colombo, the British India Coasting Steamers calling as cargo offers.

Local Manufactures and Products.—Korai mats of good quality are made, and some 8 miles south-east of this station is the Nidavasal Salt Factory, which sends large quantities of salt into Shiyali for export to the interior. The chief product of Shiyali is paddy.

Local Officials.—The Tahsildar, Sub-Magistrate, District Munsif, Sub-Registrar, Police Inspector and Apothecary.

Fairs and Festivals.—In the local Siva temple festivals, lasting ten days, are celebrated annually during the months of April and May, when a large crowd of worshippers assemble from all parts of the district.

Missions and Churches.—The Lutheran Mission has a church about three-quarters of a mile south-east of the station, and in the same locality is a Roman Catholic church.

Objects of Interest.—The Siva temple above referred to is worth seeing.

VAITHISVARANKOIL.

Vaithisvarankoil (pop. 4,200) is situated in the Shiyali taluq of the Tanjore district, $8\frac{3}{4}$ miles from Mayavaram and $165\frac{1}{4}$ from Madras (Egmore). It is a place of pilgrimage for those who are sick, as implied by its name, which is derived from the Sanskrit 'Vaidya' a physician, 'ishvara' lord, and the Tamil 'kovil' a temple, or the Lord of Physicians' temple.

Local Accommodation.—For Indians there are several hotels and choultries; at the choultries free accommodation is given, but travellers must make their own arrangements for food.

Road Conveyance.—Bullock-carts are procurable at the station.

Local Manufactures and Products.—Paddy is the chief produce.

Local Official.—The Village Munsif.

Fairs and Festivals.—A fair is held every Saturday at Thiru pungur, a small village 2 miles west of the station.

The festival of 'Kirthigai' is celebrated monthly, and the 'Brahmautsavam' in February and March annually, at the temple.

Missions and Churches.—In the village of Thirupungur is a Lutheran Mission church, and at Athkudi, a small village close by, is a Roman Catholic church.

Objects of Interest.—The Siva temple, at which a favourite offering to the god by sick persons is the hair of their heads. It is a common sight to see Indians, both male and female, leaving the temple with clean shaved heads.

MAYAVARAM JUNCTION.

Mayavaram (pop. 27,121) is a Municipal town in the taluq of the same name in the Tanjore district, 174 miles from Madras (Egmore), situated on the south bank of the river Cauvery, and is one of the chief seats of the Brahminical religion in the district. The town is about 2½ miles east of the station. Passengers for stations on the Tanjore District Board and Peralam-Karaikkal Railways and for Negapatam change here.

Local Accommodation.—About a quarter of a mile south of the station is a travellers' bungalow, which is fully furnished and can accommodate two persons. A cook is in charge, who can supply meals if required, but liquor must be privately purchased.

For Indians there are choultries, chuttrams, Brahmin and other hotels in the town. In one of the choultries (that maintained by the Natukkottai Chetties) Brahmins can obtain both accommodation and food free. In some choultries free accommodation is given to all classes of Indians, but not food. In some chuttrams Brahmins are fed free during the Tulakaveri festival only. At other times they, in common with other classes of Indians, can get free accommodation only at the chuttrams.

Road Conveyances.—Jutkas and bullock-carts can be had at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers, and there is also a refreshment stall where light refreshments, such as tea, coffee, aërated waters, etc., can be obtained.

Local Manufactures and Products.—Kornad, a suburb of Mayavaram, is noted for the production of cloths for Indian females, known all over the Presidency as 'Kornad cloths'. Paddy, cocoanuts and plantains are the chief products of Mayavaram.

Local Officials.—The Tahsildar, Municipal Chairman, Sub-Magistrate, District Munsif, Sub-Registrar, Police Inspector and Apothecary.

Fairs and Festivals.—A fair is held every Monday and Friday. Festivals, attended by from 30,000 to 40,000 persons, are held in the Siva and Vishnu temples in October and November annually. These festivals last for thirty days, though the last ten days are considered the most important. Ablutions in the Cauvery are considered to confer special spiritual benefit.

Missions and Churches.—The Lutheran Mission and the Roman Catholic community have churches in the town.

Clubs.—The Indian officials maintain a reading room.

Objects of Interest.—The Siva and Vishnu temples, the jewels and the silver bedstead for the god at the latter temple are worth seeing.

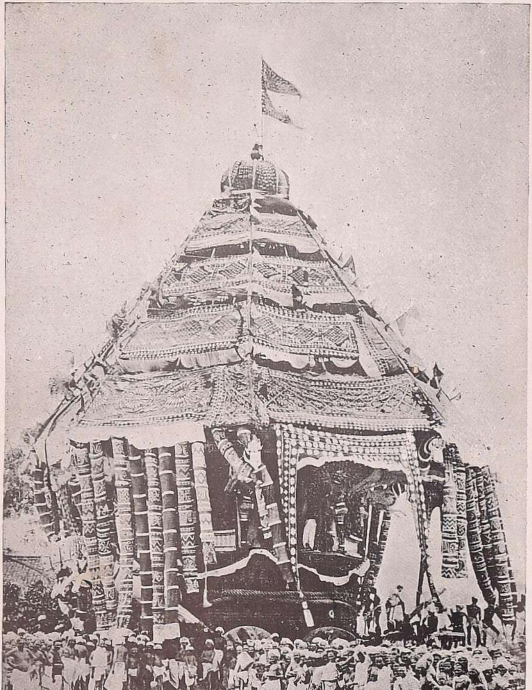
NARASINGANPET.

Narasinganpet (pop. 2,398), named after an ancient Rajah 'Narasinga', is situated in the Kumbakonam taluq of the Tanjore district, 183½ miles from Madras (Egmore).

Local Accommodation.—About a quarter of a mile east of the station is a travellers' bungalow, which is furnished, but has no crockery or cook. It can accommodate two persons.

Road Conveyance.—Bullock-carts can be obtained at the station.

[No. 15]



Negative by A. D. G. Shelley. See Page 52.

PROCESSIONAL CAR.

Local Manufactures and Products.—Cloths of the best quality for Indians are manufactured at Thuyili, about a mile north of the station. The chief products are paddy, cocoanuts and plantains.

Local Official.—The Village Munsif.

Fairs and Festivals.—At a village, called Thiruvaduthorai about a mile east of this station, lives the Mahunt of Thiruvaduthorai, a high priest of the Sudras, of the Siva sect. In the month of January the 'Brahmautsavam' is celebrated in the Siva temple attached to the mutt (high priest's residence), on which occasion he goes round the four main streets of the village attended by thousands of his disciples, who bow down before him and make him offerings of money, jewels, fruit, flowers, etc., and receive in return his blessing accompanied by a present of a shawl or a cloth. On the occasion of this festival meals are supplied free to all Hindus, bonfires are lighted and fireworks are let off. The high priest is very wealthy, as, in addition to receiving presents from rajahs and zemindars, large tracts of land are set apart in various districts, the revenue derived from which belongs to his office. Some 3,115 people live in Thiruvaduthorai, practically the whole of whom are dependent on the high priest for their livelihood.

TIRUVADAMARUDUR.

Tiruvadamarudur (pop. 4,323) is a Union town on the south bank of the river Cauvery, situated in the Kumbakonam taluq of the Tanjore district, 188¼ miles from Madras (Egmore). It formed the centre of the four sacred places of the Chola Kingdom, *viz.*, Tiruvati in the west, Chidambaram in the north, Mayavaram in the east and Tiruvallur in the south.

Local Accommodation.—There is a travellers' bungalow near to the station. In the town are some chuttrams, where Hindus of all classes, except Panchamas, can find free accommodation. In one of them, meals are served gratis to Brahmins and supplies given to Bairagis for three days. Besides these, there are hotels where all classes can obtain meals.

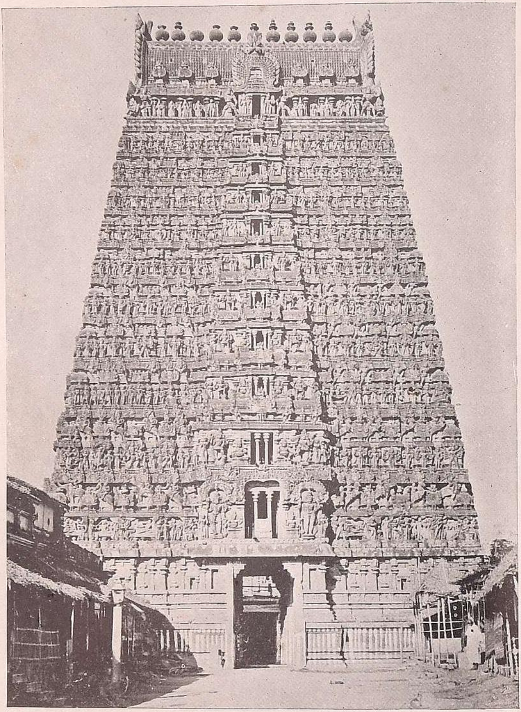
Road Conveyance.—Single and double bullock-carts are usually procurable at the station.

Local Manufactures and Products.—Cloths for Indians are manufactured, and the chief products are paddy, cocoanuts and plantains.

Local Officials.—The Deputy Tahsildar and Sub-Magistrate, Sub-Registrar, Police Inspector and Hospital Assistant.

Fairs and Festivals.—No fairs are held, but festivals are frequent. In January annually a large 'Pushyam' festival takes place, which lasts ten days, when the cars of the temple are dragged round the streets. The large car (one of the biggest in India) has attached to it, at the time of this festival, life-sized representations of four white horses, and is decorated with flags, flowers and fruit, while inside is seated a band of musicians. The dragging of this car is generally reserved for the concluding days of the festival, when ropes, quite five inches in diameter and about a quarter of a mile in length, are attached to it. The car, which is shown in plate No. 15, is generally dragged by from 7,000 to 8,000 men. Cocoanuts are broken on the wheels, lighted camphor placed in front of the god, and other ceremonies performed before commencing to pull it, and, as soon as it moves, fowls are sacrificed under the wheels. In May and June the 'Tirukkalyanam' (marriage festival) takes place, and in October and November the 'Navarathri' is celebrated. The 'Unjal' festival, lasting ten days, is held in December and January.

Notable buildings and places of Historic Interest.—The old Siva temple, which is well sculptured, has a fine gopuram. On the east gateway is a carving of Brahmahatti. The legend regarding this is as follows:—A Chola King is said to have committed the sin of Brahmahatti, *i.e.*, murdering a Brahmin. To cleanse himself of the sin and obtain salvation, he went on pilgrimage to many sacred places, but all to no purpose, as he could not shake off the ghost of his victim. At last he, by chance, entered this temple, and, to his surprise, found that the spirit of the murdered man did not follow him into the temple, but waited at the gateway for his return. The king, knowing this, did not go out of the temple the way he came in, but made a hole in the western wall and fled towards his capital of Tanjore. When he was a mile off the



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GOPURAM, SARANGAPANI TEMPLE, KUMBAKONAM.

temple and found that the spirit (also called Brahmahatti) did not follow him, he there built a temple and founded a village named Terupuvanam in honour of the deity and in gratitude for his salvation. The temple remains to this day, and is well sculptured, containing inscriptions in Tamil, Grantha, Malayalam and Nagari characters.

KUMBAKONAM.

Kumbakonam (pop. 64,647) is a Municipal town situated in the taluq of the same name in the Tanjore district, 193½ miles from Madras (Egmore), in a low level tract between two considerable branches of the river Cauvery. It extends about 3 miles in length from east to west and 1½ miles in breadth from north to south, and is one of the most ancient towns in the Madras Presidency, having been at one time the capital of the Chola Kingdom. It is the centre of the Brahminical religion and literature, and is sometimes called the Indian 'Cambridge'. A branch mutt of Sankarachari, the founder of the Advaita philosophy, is presided over by a chief guru belonging to the Smartha Brahmins. It is the head-quarters of the Sub-Collector of the district, and was the seat of the Zillah Court from its first establishment in 1806 until 1863, when it was removed to Tanjore.

Local Accommodation.—About a mile north of the station is a travellers' bungalow, which is furnished and can accommodate two persons, but has neither a cook nor crockery. Provisions are procurable in the local bazaar. For Indians there are several chuttrams, where free accommodation can be obtained by all classes of Hindus, except Panchamas, but private arrangements must be made for food. In addition there are chuttrams, where free accommodation is obtainable and meals are served gratis to Brahmins and supplies given to Bairagis. Brahmins can also get free meals in the Sankaracharìyar mutt, the Sarangapani Swami and the Chakrapani Swami temples. Supplementary to these institutions are numerous hotels, where Indians of all classes can obtain meals. Close to the railway station is a large building for the free use of Indian travellers.

Road Conveyances.—Jutkas and single and double bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers, and there is a small refreshment-room. The butler in charge of the latter has usually a small stock of travellers' requisites for sale. Wines and spirits are not supplied.

Local Manufactures and Products.—Cloths for Indians, brass, copper and bell-metal vessels are manufactured in large quantities. The chief products are paddy, cocoanuts, betel leaves and plantains.

Local Officials.—The Sub-Collector, Municipal Chairman, Sub-Judge, Tahsildar, two District Munsifs, Town Sub-Magistrate, Stationary Sub-Magistrate, Sub-Registrar, Police Inspector and Apothecary.

Fairs and Festivals.—The 'Brahmautsavam' festival is celebrated in the Sarangapani Swami, Kumbeswara Swami, Chakrapani Swami and Rama Swami temples in February, March and April, when as many as 15,000 worshippers attend from different parts of the district. Every twelve years the Mahamakham festival is held.

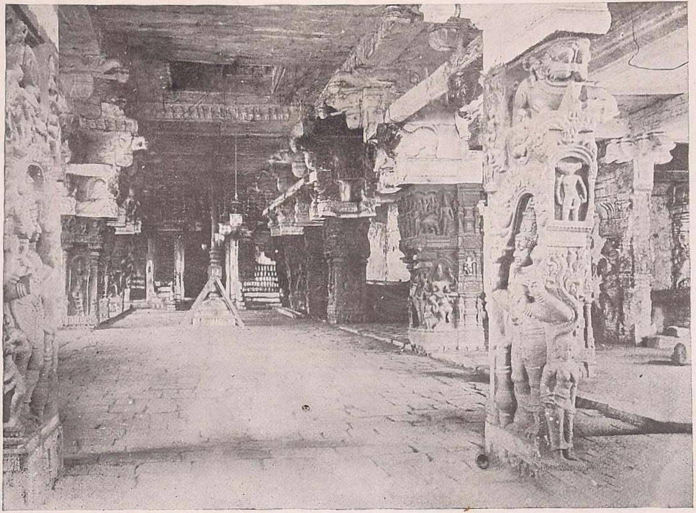
Missions, Churches, etc.—In the town are two Christian churches, one of which belongs to the Lutheran Mission and one to the Roman Catholics, both of which have large congregations.

Clubs.—The Indian officials have a club in the Porter Town Hall and a reading room in the Gopal Rao Library.

Notable buildings and places of Interest.—There are 16 temples, 12 dedicated to Siva and 4 to Vishnu. The following are the most important:—

The Sarangapani Swami (Vishnu) Temple in the centre of the town which is entered through an enormous gopuram 147 feet in height, richly ornamented with figures and other devices (*vide* plate No. 16). The back view of this temple with its five smaller gopurams and the Potamarai tank is particularly fine. Attached to this temple are two processional cars of carved wood of elaborate design, one of the cars being of a very large size.

[No. 17]



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INTERIOR, RAMASWAMI TEMPLE, KUMBAKONAM.

The Kumbeswara Swami Temple, a Siva temple close by, is approached by a corridor 330 feet long by 15 feet wide. The principal gopuram is 128 feet high and leads to a court 83 feet by 55 feet. This temple is remarkable for the variety of its silver vahanams (conveyances for the idols), which are well worth seeing. The five cars, which stand in a row in front of the temple, belong to it and are of the same design as those mentioned above.

The Rama Swami Temple, which is also close by, has only one small gopuram leading into the mantapam, but in it are to be found the finest carvings in all the Kumbakonam temples, the pillars having upon their faces splendid sculptured figures representing the various incarnations of Vishnu and the feats of Rama (the hero of the Ramayana). Each pillar is carved from one large stone and the delicacy of the execution is most remarkable. The interior of this mantapam is illustrated in plate No. 17.

The Chakrapani Swami Temple near the river Cauvery is another temple much resorted to by pilgrims.

The Mahamakham Tank is one of the most sacred in Southern India, and to bathe in it pilgrims come from the remotest parts of the country. It covers about 20 acres in area, has flights of steps on the four sides, and is surrounded by many small temples. An annual bathing festival is held here in February, but once in twelve years is held the celebrated Mahamakham festival, at which it is estimated from 400,000 to half a million persons are present. This festival takes place when Brihaspati (Jupiter) is in conjunction with Simham (Leo), and, if this occurs on the day of full moon, it becomes an exceptionally auspicious time for bathing. Plate No. 1 (frontispiece) illustrates the Mahamakham festival which was held in February and March, 1909, and shows the crowd in the tank on the principal day of the feast. Previous to the festival the tank is emptied until the depth of water is reduced to 2½ feet, a precaution very necessary, as the entry of many thousand persons into the tank causes the level of the water to rise considerably. During the most auspicious time for bathing, the crowd in the tank is so dense that nothing

but a mass of heads is visible, and the spectacle is decidedly impressive. On the gods being exhibited, the worshippers raise their hands in prayer, and dip their heads beneath the surface of the water. Soon after the festival commences, the water is transformed into a black viscous fluid of the consistency of thick pea-soup, and judging from the hesitation displayed by the more educated bathers in submerging their heads, the act is one which nothing but intense religious devotion would induce them to perform. After bathing in the tank the worshippers proceed to the Cauvery, and in its waters are relieved alike of their loads of sin and black oily sludge. Superstition attributes the efficacy of this bathing festival to the fact that once in every twelve years the holy water of the Ganges find its way into the Mahamakham tank at Kumbakonam.

A unique temple is the *Brahma Temple*, which is dedicated to the sun, being the only one so dedicated in the whole of Southern India.

Besides the above temples and tank, the following are objects of interest :—

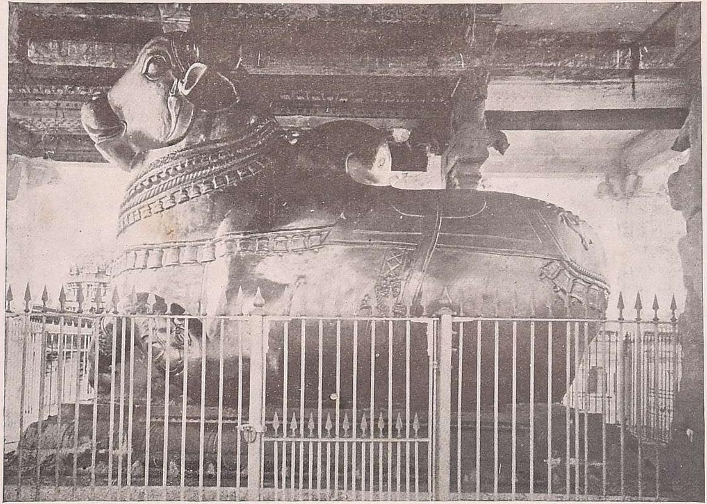
The Government College has a good library and excellent play-grounds attached to it. This institution has played an important part in the educational annals of the Presidency, many of the most cultured Indians of the south having studied there, a result due in a great measure to the labours of Mr. W. A. Porter and Rao Bahadur T. Gopal Rao. Attached to it is a hostel accommodating about 50 pupils under a Superintendent residing on the premises.

Devasthanam Committee Office, which controls about 400 temples situated in the three taluqs under its jurisdiction; the Committee consists of seven Elected Members, who are Mirasdars in the district.

The 'Town High School' and *the 'Native High School'* are both old institutions and educate up to the Matriculation standard. The former has 500 scholars and the latter 300.

The Municipal Hospital, a deservedly appreciated institution, treats daily about 150 out-door and many in-door patients; attached to the hospital are wards for different castes of Indians.

[No. 18]



Negative by A. D. G. Shelley.

See Page 63.

THE STONE BULL AT TANJORE.

The Municipal Office has a well-kept garden, much resorted to by the public for recreation.

The Sub-Court, a fine building, where the courts of the Magistrates are held.

The Porter Town Hall and *the Gopal Rao Library* erected in memory of the two great educationalists of this city.

TANJORE JUNCTION.

Tanjore (pop. 60,341) is the principal town of the district of the same name, 217¾ miles from Madras (Egmore). The district has an area of 3,654 square miles and contains the fertile deltaic lands of the Cauvery, the irrigation of which is controlled by the important anicuts 'Upper' and 'Grand' near Trichinopoly. The town of Tanjore derives its name from Tanjan, a mythological giant, who haunted the neighbourhood and was slain by the god Vishnu, who granted the dying request of the giant that the place should be called after him. The European and Eurasian quarters are in the suburb of Manamboo Chavady, south-east of the fort, while the town outside the fort extends northward for about two miles to the Jamboo Cauvery channel. The greatest length of the town south and north is about four, and its greatest breadth east and west about three, miles. The station is the junction for the Negapatam branch line.

Local Accommodation.—Close to the station is a travellers' bungalow, which can accommodate four persons, is furnished, and has a cook, who will supply meals on requisition. For Indians there are chuttrams, where all classes can find accommodation, and several hotels.

Road Conveyances.—Hackney carriages, jutkas and bullock-carts are obtainable at the station.

A guide is generally at the station to meet trains, and his services can be obtained to show the sights of the town at Rs. 2 per diem.

Railway Facilities.—The station has excellent waiting, sleeping and refreshment room accommodation for Europeans; the refreshment room butler has usually a stock of travellers' requisites

for sale. Further particulars in regard to the sleeping rooms can be obtained on application to the Station Master. For Indian passengers the Company has provided a good refreshment room under Brahmin management, and two waiting halls, one of which is as good as any in India.

Local Manufactures and Products.—Tanjore is noted for its artistic manufactures, including silk cloths, carpets, jewellery, repoussé work, and models of temples, etc., in pith and other materials. At the Central Jail weaving is carried on, and carpets, mats, coir rope and other articles made by the prisoners may be purchased at reasonable prices. The chief produce is paddy.

Local Officials.—The Collector (who lives at Vallam, 6 miles from Tanjore), the Judge, the P.W.D. Executive Engineer, the Superintendent of Police, the District Surgeon, the Local Fund Engineer, Municipal Chairman, Deputy Tahsildar, District Munsif and Sub-Judge.

Fairs and Festivals.—An annual festival is held at the temple in April and attracts many pilgrims.

Missions, Churches, etc.—The Tanjore district was the scene of the earliest labours of Protestant missionaries in India. In 1706 a Lutheran Mission was established in Tranquebar. The Mission at Tanjore was founded in 1778 by the Rev. C. F. Schwartz, of the Tranquebar Mission, who, having previously transferred his services to the Society for the Promotion of Christian Knowledge, came to Tanjore from Trichinopoly. The Tanjore Missions were taken over in 1826 by the Society for the Propagation of the Gospel, under which society they are at present. St. Peter's Church, which belongs to this mission and is used by the Church of England congregation, was built in 1780. It was re-constructed in 1829 in accordance with the last wishes of Bishop Heber. In the Little Fort is situated the church built by Mr. Schwartz in 1779, which contains a monument to his memory. This church is not used now, except for an annual service on New Year's Day. The Leipzig Evangelical Lutheran Mission formed a congregation in Tanjore in 1856, and they also have a church here. The Roman

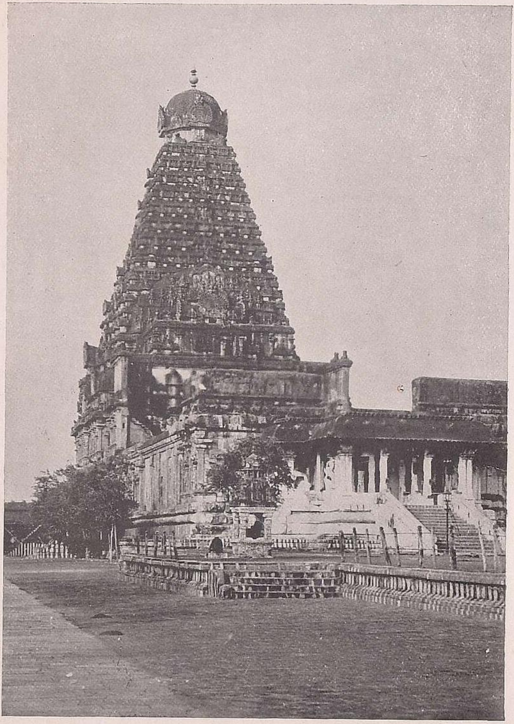
Catholic Missions in Tanjore were established long before the Protestant, and this city is still one of their principal seats, their church being near the club.

Clubs.—The European Club is very close to the Railway station and has a good library, two tennis courts and golf links. Gentlemen received in society are eligible for membership, and visitors may become honorary members on being proposed and seconded. There is also the Union Club, where educated Indians associate. The upper storey of the building is called the Marsh Memorial Hall to perpetuate the memory of a distinguished educationalist of the district.

Historical.—The early history of Tanjore is buried in obscurity, but there are fair grounds for presuming that, in the eleventh century A.D., it was made the capital of the Chola dynasty by Rajah Kulottunga, and that probably it was the seat of Chola kings in the second century A.D. From about 1530 the city has been successively the seat of two Hindu dynasties, the Nayakka and the Mahratta. There were only four Nayakka princes in all, and their dominion lasted till about 1665 A.D. These rulers were at first but Viceroys of the monarchs of Vijayanagar (the modern Humpi in the Bellary district), but seem to have been virtually independent later on, in consequence of the decline of the Vijayanagar Empire. The first Nayakka built the Sivaganga Fort, generally known as the 'Little Fort', which forms a projecting square at the south-west angle of the larger fort of Tanjore, and also the tank outside the fort called Sevappa Nayakkan kulam. The larger fort was constructed by Vijaya Raghava Nayakka, the last king. During this dynasty the first European settlements on the Tanjore coast were formed by the Portuguese at Negapatam and by the Danes at Tranquebar. Vijaya Raghava was killed in action together with his son Mannaru when endeavouring to repulse an attack on the town by Alagiri, the general of the then Nayakka of Madura. To prevent any member of his family or zenana from falling into the hands of his enemies, Vijaya Raghava directed his son to fill the zenana with gunpowder, to set fire to it at a given signal, and then to

join him sword in hand, so that they might die together. This programme was duly carried out, and the tragedy is commemorated to this day by the shattered tower over the Nayak's zenana at the south-west corner of the Tanjore palace, which is still supposed to be haunted by the ghosts of the unfortunate women. The Crown Rani of Vijaya Raghava contrived, however, to save her male baby, who afterwards, with the assistance of the Pathan King of Bijapur, ascended the throne. The young sovereign seems never to have been independent, and, on the death of the ruler of Bijapur, was deposed by Ekoji, the Mahratta General, who had placed him on the throne, and who thus founded the Mahratta dynasty. Ekoji came of a respectable family surnamed Bhonsle and was half-brother of the great Sivaji, founder of the modern Mahratta Empire in the Deccan. The history of this dynasty, from the accession of Ekoji in 1674 to the first connection of the British with this principality in 1749, presents but few events of historical importance. In the early portion of this year the deposed Rajah Saiyaji requested the aid of the British in regaining his kingdom from the then reigning Rajah Pratap Sing, and promised to give them, in the event of success, the fort of Devikottai and certain contiguous territory. In response to this application a small force was despatched in April 1749 from Fort St. David at Cuddalore. The expedition was unsuccessful; but a second, which was despatched the following month, captured Devikottai and enforced the terms demanded. In 1754 and 1758, the district was overrun by the French, but they were finally compelled to evacuate the country on the British coming to the assistance of the Rajah. At the instance of the Nawab of the Carnatic, two British expeditions were undertaken against Tanjore in 1771 and 1773, respectively, resulting in the city being entirely reduced, the Rajah and his family taken prisoners, and the country being handed over to the Nawab. This prince extracted all the money and jewels he possibly could from the inhabitants of the country; but his career of extortion was cut short by the Court of Directors of the East India Company disapproving of the action of the Governor of Madras and ordering the reinstatement of Rajah Tulzaji. In 1781

[No. 19]



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See Page 61.

BRAHADESHWARA TEMPLE, TANJORE.

the district was invaded by Hyder Ali, and, with the exception of the town of Tanjore, remained in the occupation of his troops for some six or seven months. The decisive victory of Porto Novo, coupled with the capture of Negapatam from the Dutch allies of Hyder Ali, and the surrender to the British of other places of minor importance, compelled the invaders to withdraw from the district. Rajah Tulzaji died in 1787 and was succeeded ultimately by his adopted son Sharabhoji, who was at first set aside for Amarsing, half-brother of Tulzaji. The history of Rajah Sharabhoji is intimately associated with the career of Mr. Schwartz, of the German Mission, a man who was not only honourably associated with the spread of Christianity, but also with the political history of Tanjore. A mural monument to Schwartz, by Flaxman, was erected by Sharabhoji in the small church situated in the Little Fort. Sharabhoji made an extensive collection of books, chiefly English and Sanskrit, and the library in the Tanjore palace is perhaps the largest and most valuable in the whole of Southern India. This Rajah consented to resign the Government of his country to the East India Company, provided they made a suitable provision for his maintenance, and, in consequence, under a treaty made on the 25th October, 1799, Tanjore became a British province. Sharabhoji was succeeded by his son Shivaji, who died in 1855 without male heirs, when the titular dignity became extinct. The British Government made liberal provision for the family of the Rajah, some of whom are still in occupation of the palace.

Notable buildings and places of Historic Interest.—The ruins of the old fort, which was originally formed of thick masonry walls 15 feet high, and a moat some 3 miles long and 15 feet deep. The walls, however, are being gradually removed by the Municipality and used for filling up the moat.

The Little Fort south-west of the main fort contains *The Great Temple*, the centre of attraction for all travellers in Southern India. This temple, generally called Brahadeswaraswamikoil (*vide* plate No. 19), was built during the reign of Chola King Rajaraja, who reigned from A.D. 1023 to 1064, under the superintendence of the

Rajah's Commander-in-Chief, by a man from Conjeeveram named Samavarma, and, as appears from the inscriptions which cover the walls, was endowed by Rajaraja and his son Rajendra Raja with a grant of lands, money and golden jewels set with precious stones. The entrance is by a small bridge over the fort moat, whence an avenue leads through a small arched gateway, ornamented with brilliantly coloured stucco representatations of some prominent members of the Hindu pantheon. A few yards beyond the gateway the path leads under a gopuram 90 feet high, a little beyond which is a second gopuram of smaller dimensions (60 feet high) opening directly on to the courtyard of the temple. Immediately facing the gopuram is a large raised platform, the first structure on which is a 'Balipidam', or place for feeding crows. In front of this is a stone mantapam sheltering an enormous monolithic bull, and to the left, and somewhat in advance of the latter, is a small stone bull, and another 'Balipidam'. To the right of the large bull is a small temple dedicated to Parvati under the name of Periyanayagiammal. A flight of steps from the platform leads to the mantapam in front of the great vimana. Separated from the Periyanayagiammal temple by a narrow pathway, and lying immediately to the right of the main temple, is a garden in which are grown the flowers used for decorating the idols. Returning to the second gopuram, and taking a route along the left side of the courtyard, the first structure to be observed is a raised railed platform known as the 'Astakodi', where the dancing girls perform during festivals. Further on is a colonnade containing lingams, and another platform on which dancing also takes place. Outside the wall, on the left side of the courtyard, are the cooking room for the god, the temple stables, store rooms, a garden, and a house in which Brahmins are fed. When passing the main tower of the temple, a small cell projecting from its base and reached by a flight of steps should be noticed as being the mantapam of Dakshinamurti, or the god who faces the south. In the left-hand corner of the enclosure is the Ganapati mantapam—an insignificant building—and a thatched shed for repairing cars. Commencing from this corner and running round the west and north sides of the enclosure is a colonnade containing 108 lingams, the walls of which are decorated with pictures of the

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INTERIOR OF THE PALACE AT TANJORE.

gods and the 64 miracles. A morgosa tree, under which is said to be buried the body of an extremely holy priest, is situated immediately to the west of the tower. Returning by the right side of the courtyard, the beautiful Subramanya temple is the first structure of note, and attached to it is the Mahamantapam containing pictures of the Mahratta Rajahs. The Sabapathy mantapam, which is being extended, is on the right-hand side of the raised platform near the entrance gopuram, and the Omakuntam mantapam and the colonnade near it complete the buildings on the east side of the yard. The outer enclosure of the pagoda measures 415 feet by 800 feet.

The huge bull (Nandi), said to be of black granite, measures 16 feet in length, 12 feet in height, and 7 feet across, and is estimated to weigh 25 tons (*vide* plate No. 18). It was popularly supposed by Indians that this bull was growing, and, as they feared it might become too large for the mantapam erected over it, a nail was driven into the back of its head, and since this was done the size of the monolith has remained stationary.

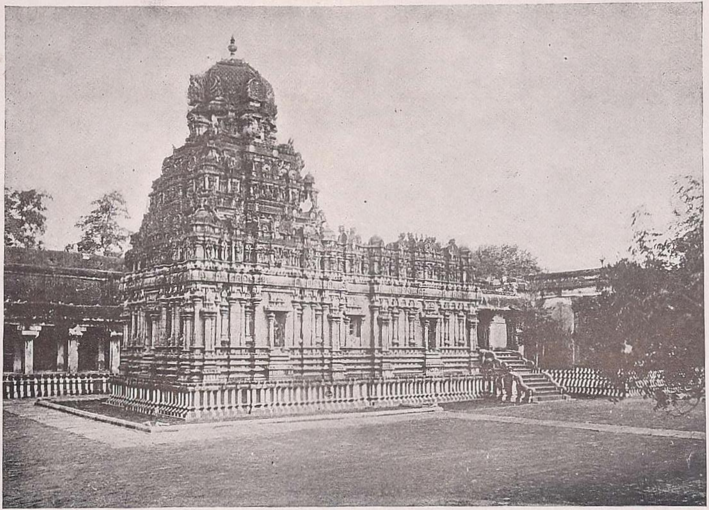
The Chandikeswaram kovil is the shrine of the god who reports to the chief god the arrival of worshippers.

The great tower of the temple is 216 feet high, *viz.*, 168 feet from the base to the storey, on the four corners of which are nandis or bulls (each 6 feet by 4 feet), 33 feet from there to the top of the building and 15 feet thence to the top of the gilded kalasam (spiked ornament). This ornament stands on a single block of granite 25½ feet square, estimated to weigh 80 tons, and elevated to its present position by means of an inclined plane commencing at a village called Sarappullam (scaffold hollow) about four miles north-east of Tanjore. According to a local legend this tower took 12 years to build. On the north, against one of its outer walls, is placed a water-spout. The water which flows from it, being the washings of the idol (god Siva), is sprinkled over their heads by worshippers as a purifying act. On the south side of the tower, about half-way up, is a figure said to represent an Englishman; and tradition has it that, at the time of building the tower, the supremacy of the British was foretold and the prophecy recorded by representing an Englishman among the other

sculptured figures. A more probable version is that the builders of the tower were aided by a Dutch architect, whose services were in part rewarded by thus perpetuating his memory. At any rate the figure more resembles a Dutchman than an Englishman. The Subramanya temple is "as exquisite a piece of decorative architecture as is to be found in the south of India."—(*Fergusson.*) Though built behind an older shrine, which may be coeval with the great temple as originally designed, Subramanya's temple is certainly a century or two more modern than the great pagoda. It consists of a tower 55 feet high raised on a base 45 feet square, adorned with pillars and pilasters, which ornament is continued along a corridor 50 feet long communicating with a second building 50 feet square lying to the east. The beautiful carving of this temple is as clear and sharp as the day it left the sculptor's hands (*vide* plate No. 21).

The great temple at Tanjore is one of the very few temples in Southern India which have been built at one time and on one plan, most of the other temples having been originally very small buildings, which were subseqently added to, with the result that there is no uniformity in their design. A little to the north of the temple enclosure is a garden, which was formerly the pleasure resort of the Mahratta Rajahs of Tanjore. It contains a tank of excellent water, which, before Tanjore had a Municipal supply, was the only good water in the place. A larger reservoir, called the 'Old Sivaganga Tank', lies to the west of the garden and close to the *Schwartz Church* (above described). Near the southern gate of the small fort is a gigantic 'Arasu' tree with enormous branches, around the trunk of which many images of 'Naga', or representation of the cobra, have been placed by childless religious Hindus.

The Palace, situated within the great fort, bears unmistakable signs of being a very old structure, which has been added to from time to time. The entrance is on the east side of the palace enclosures about three-quarters of a mile from the railway station. After passing through two quadrangles a third is reached, on the



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See Page 64.

SUBRAMANIYA'S TEMPLE, TANJORE.

south side of which is a gopuram-like building of stucco some 90 feet in height. The palace itself is five storeys high, and the apartments, many of which are now locked up unused, are huge. On the east of the quadrangle is the Durbar Hall (*vide* plate No. 20), in which, on a platform of black granite, stands the statue of Rajah Sivaji, executed by Flaxman in white marble, and representing the Rajah standing with the palms of his hands joined as if in welcome to his courtiers. The reproduction in marble of the curious triangular pointed turban formerly used by the Tanjore princes is so heavy that it has been removed from the head of the statue and lies on a cushion near its base. In this hall is a portrait of Lord Pigott and a fine bust of Lord Nelson presented to Sivaji by the Hon. Anne Seymour Damer, whose work it is.

The library is in the 'Saraswati Mahal' and contains, among other works, 18,000 Sanskrit manuscripts, of which 8,000 are written on palm leaves. In another quadrangle is a building known as the Mahratta Durbar Hall, on the walls of which are portraits of the Mahratta Rajahs. The throne seems to have disappeared, and there is only a big chair placed under a canopy to show where the throne was. In this hall is a large picture representing Sivaji, the last Rajah of Tanjore, with his Chief Secretary on his right and his Dewan on the left.

In the armoury within the palace are many curious weapons, the greater number of which are more suited for display at a pageant than for use in war. Gold and silver-handled swords, miniature guns, out-of-date rifles and pistols, howdahs, gold caps for ornamenting elephants, and various dresses for men and animals worked in lace are exhibited in considerable profusion.

Near the eastern gate of the fort is a tower called the '*Tasa Modu*', which has a curious device on it for showing the time, and near to which is an old cannon 25 feet in length and 2 feet in bore.

Outside the fort is a clock tower constructed in 1883 at the expense of one of the Tanjore Princesses. North of the clock tower is the *Rajah Mirasdar Hospital*, which is under the management of the District Surgeon.

About 7 miles south-west of Tanjore lies the small town of *Vallam*, originally containing a strong fort surrounded by a deep moat and said to have been constructed in the sixteenth or seventeenth century. The fort was taken by the British Army from the Nawab of the Carnatic in 1771 and remained in British possession until its restoration to Rajah Tulzaji in 1776. Except the ditch and a few ruined walls but little now remains of the old fort. Quartz pebbles, rock crystals and other similar stones are found at Vallam and are cut into various ornamental and useful articles, among which may be mentioned brooch stones and spectacle lenses.

Tiruvayar or *Tiruvadi* is a small town on the north bank of the Cauvery, 7 miles from Tanjore and is one of the centres of the Brahminical religion and contains a large well-sculptured temple dedicated to Siva. Aged Brahmins retire to this town to spend the evening of their lives and terminate their existence in view of the beatification which is considered to follow death at this place. In consequence of this belief, nearly one-third of the population are Brahmins.

TRICHINOPOLY.

Trichinopoly (pop. 123,512) is a large Municipal town situated in the taluq of the same name in the Trichinopoly district, 251½ miles from Madras (Egmore), on the right bank of the river Cauvery. The town is divided into two parts, one called the Cantonment, which contains the residences of the European and Eurasian community and the barracks of the Indian troops, and the other, the Fort, a densely populated locality occupied by Indians. The Cantonment was formerly garrisoned by European and Indian regiments, but in 1878, when the fourth Afghan War broke out, the whole of the European troops were withdrawn and the garrison is now composed of one Indian regiment. The Fort was rectangular in trace, measuring about a mile by half-a-mile, and was originally surrounded by ramparts and a ditch, but the walls have now been completely levelled and the ditch filled in. The streets in this part of the town are narrow, but have been, on the whole, regularly laid out. Inside the Fort is the Trichinopoly Rock, which

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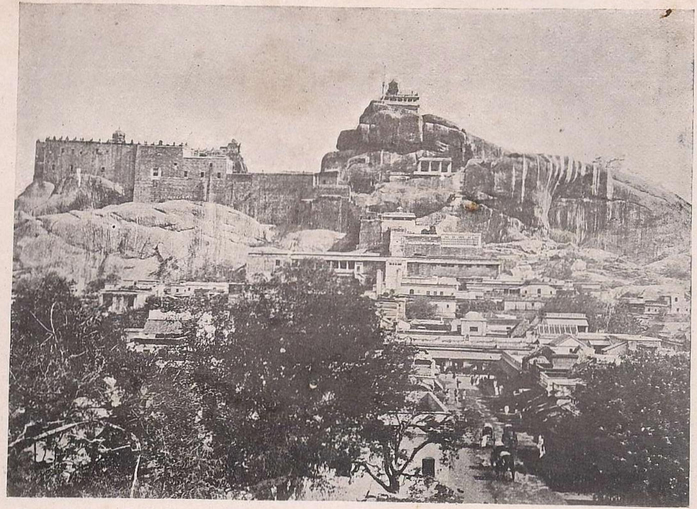

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See Page 76.

THE ROCK '& TEMPLE, TRICHINOPOLY.

rises abruptly out of the plain to a height of 273 feet above the level of the street at its foot. Trichinopoly has three railway stations,—Trichinopoly Junction which serves the Cantonment, Trichinopoly Fort, $2\frac{1}{2}$ miles distant on the Erode branch, which serves the town, and Trichi Palakarai, which serves both the cantonment and the town. All goods traffic is dealt with at the Fort station only.

The South Indian Railway Company's head-quarters are in the Cantonment, the 'General Offices' being close to the Junction station.

Local Accommodation.—About a mile from the Junction station is a travellers' bungalow, which is fully furnished and can accommodate two persons at one time. The butler in charge can supply meals if required, but wines and spirits must be privately purchased. Close to the river Cauvery, about three-quarters of a mile from the Fort station, are choultries, where Indians of all classes can find free lodging, but must make their own arrangements for food. Besides these, in the Fort there are Brahmin and several other hotels.

Road Conveyances.—At the Junction and Fort stations hackney carriages, jutkas and bullock-carts are procurable.

A guide generally meets trains at the Junction station, and his services may be engaged at Rs. 3 per diem to show the sights of the town.

Railway Facilities.—At the Junction station waiting accommodation is provided for first and second class passengers. There is also a refreshment-room, the butler in charge of which has usually a stock of travellers' requisites. On the first floor of the station building furnished sleeping rooms are provided for Europeans, and may be occupied on payment of a small charge. There is a bookstall at which daily newspapers are procurable.

At the Fort station waiting accommodation is provided for first and second class passengers.

Local Manufactures and Products.—The most important local industry is the manufacture of cigars, for which Trichinopoly is famous. Articles in silver and gold are excellently made by the local gold and silver-smiths, who are very successful with their repoussé work. The cost of well-made silver articles is usually double the value of their weight in rupees. Hardware and shoes are largely manufactured and weaving is carried on. At the Central Jail many useful articles are made by the prisoners. The chief products are paddy, plantains, cocoanuts and mangoes.

Local Officials.—The Collector and District Magistrate, Deputy Collector, District Judge, Sub-Judge, Superintendent of Police, District Surgeon, Deputy Commissioner of Salt and Abkari, Salt and Abkari Inspector, Forest Officer, Tahsildar, Town and Stationary Sub-Magistrates, District and Sub-Registrars and District Munsif. The Agent, General Traffic Manager, Chief Engineer, Chief Auditor, Superintending Physician, District Traffic Superintendent and many other officers of the South Indian Railway also reside in the Cantonment.

Fairs and Festivals.—A market is held daily in the centre of the town, about a mile east of the Fort station. In December, January and March of each year, a large cattle fair is held at Samayapuram. Every year in December or January the Yekadasi festival takes place at Srirangam, and in April a festival is celebrated at Samayapuram. In August annually a large festival is held at the Fort temple, when the gods and goddess—Siva, Parvati, Ganesh and Subramanya—are carried in procession round the four main streets of the temple.

Missions, Churches, etc.—Close to the Junction station is St. John's Church, used by the European and Eurasian Protestant community of Trichinopoly, which contains a memorial to Bishop Heber. There are several Roman Catholic churches, the finest being one recently built by the Jesuit Fathers near the Fort station. The Society for the Propagation of the Gospel, the Wesleyans, Lutherans and Jesuits, all have missions, the S.P.G. and the Jesuits each maintaining first-grade colleges affiliated to the Madras University.

Clubs.—The Trichinopoly Club is a well-known institution and has over 50 Resident members. In connection with it is the 'Gymkhana Club', which maintains tennis courts, golf links, racquet courts, etc. Visitors making a short stay in Trichinopoly may join these clubs as honorary members on being proposed and seconded by members.

In the Town Hall in the Fort is a reading-room maintained by Indian officials.

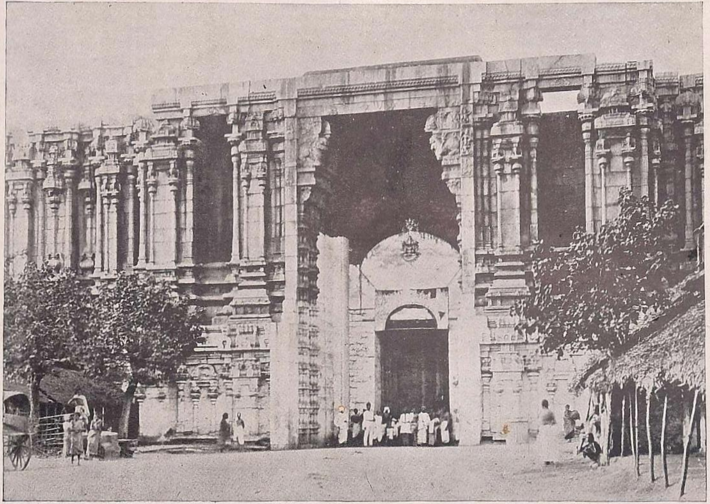
Historical.—Woriur, now a suburb of Trichinopoly, was an early capital of the old Chola dynasty, whose authority in the city seems to have been terminated by the Muhammadan incursion under Malik Kafur in A.D. 1310. The Mussalmans governed the district until about 1372, when a Vijayanagar General, named Kampana Udaiyar, obtained possession of both Trichinopoly and Madura. In 1559, Visvanatha Nayakka established the Nayakka dynasty in Madura and obtained Trichinopoly from the King of Tanjore in exchange for the fort of Vallam near Tanjore. Visvanatha is supposed to have fortified the town, constructed the large teppakulam, and built the walls and gopurams of Srirangam temple. The eighth king of the dynasty, Muthu Krishnappa, made Trichinopoly the capital of his empire, but his successor, the great Tirumala Nayakka, re-transferred the seat of Government to Madura. During the reign of the next monarch, Muttu Veerappa, the country was constantly devastated by Muhammadan incursions necessitating the strengthening of the Trichinopoly fortifications. The succeeding king again removed his capital to Trichinopoly, and erected in the city the building known as the Nawab's palace, obtaining the necessary materials by demolishing portions of Tirumala Nayakka's palace in Madura. On the death of the last Nayakka, Vijaya Ranga Choka in 1731, his widow, Minakshi, attempted to gain possession of the kingdom. In this she was opposed by Vangaru Tirumala, the son of a prominent minister of the late king, and the rival claims were submitted to arbitration, which decided in favour of Vangaru. In 1736, Chanda Sahib gained possession of Trichinopoly, apparently by treachery, deprived Vangaru of Madura, and confined the queen as a

prisoner in her own palace. Vangaru Tirumala then invoked the assistance of the Mahrattas, and this appeal resulted in the invasion of the Carnatic by a large force under Raghuji Bhonsle, who, after defeating Nawab Dost Ali on the 20th May 1740, marched at once on Trichinopoly and defeated Chanda Sahib, and Morari Rao, a Mahratta General, was appointed Governor of Trichinopoly with a force of 14,000 men to assure his position. Two years later, the Nizam of Hyderabad, Asaf Jah, entered the Carnatic with a large army and laid siege to the place which soon surrendered, and in 1743 Morari Rao with his Mahrattas retired from the Carnatic. In 1748 the Nizam Asaf Jah died, when a contest for succession arose between his son Nazir Jung and a favourite grandson Muzaffir Jung. At this time Chanda Sahib, who had been released by the good offices of the French, and was a claimant to the Nawabship of the Carnatic, then held by Anwar-ud-din, associated himself with the cause of Muzaffir Jung. These allies defeated and killed Anwar-ud-din at the battle of Ambur in July 1749, when his son, Muhammad Ali, fled to Trichinopoly and solicited the assistance of the British. The French and British, who had been at war since 1744, took opposite sides, the latter espousing the cause of Nazir Jung and Muhammad Ali. A small detachment under Captain Cope was accordingly sent to Trichinopoly, but no battle was fought as, owing to dissatisfaction on the part of the French officers, who resigned their commissions, Muzaffir Jung surrendered and Chanda Sahib and the French retired to Pondicherry. In December 1750, Nazir Jung was assassinated, when the greater portion of his army went over to Muzaffir Jung. Muhammad Ali thereupon fled to Trichinopoly, where he was reinforced in February 1751 by 280 Europeans and 300 sepoys under the command of Captain Cope. On receiving intelligence that Chanda Sahib was about to besiege Trichinopoly, Muhammad Ali applied to the British for further assistance, and in April 1751, 500 Europeans and 1,000 sepoys with eight field-pieces under Captain Gingen were sent from Cuddalore. Near the village of Valikandapuram, on the high road between Trichinopoly and Madras, this force, which had been joined by a detachment from Trichinopoly, came in sight of Chanda Sahib's army, then

encamped along the bed of the Vellar river. The French advanced the following morning, when the British troops, after a smart skirmish, retreated in great confusion on Trichinopoly by forced marches. A company of Grenadiers under Captain Dalton fought an unsuccessful rear-guard action with the allied troops of Chanda Sahib and the French near the village of Uttattur in the Perumbalur taluq, and the retreat was continued as far as the north bank of the Coleroon. The British force, after first occupying the pagoda at Pichandarkovil on the Salem road, crossed the Coleroon and located themselves in the Srirangam temple. This building, though well adapted for resistance, was found to be too large for defence by so small a body of men, and the British force, therefore, crossed the Cauvery and took shelter under the walls of Trichinopoly on the west side of the city. On Srirangam being vacated by the British, the French and Chanda Sahib's force immediately occupied the island; but, elated by their success in capturing the small mud fort at Koviladi, Chanda Sahib's army was shortly afterwards moved across the Cauvery and encamped to the east of Trichinopoly, a garrison being left in Srirangam. At this juncture, Lieutenant Clive was despatched with a small force from Fort St. David to the assistance of the city, but even with this reinforcement the disparity between the opposing armies was so great that, on his return in August to Fort St. David, Clive was permitted to create a diversion by undertaking his now famous expedition against Arcot. The siege operations against Trichinopoly devolved on the French, who erected their principal battery of three 8-pounders and three mortars about 1,200 yards to the south of the north-east angle of the town. On a little eminence, now known as the French Rocks, situated near the spot where the Tanjore road crosses the Wyacondan channel, two 18-pounders were mounted and another 2-gun battery was constructed on Srirangam Island. Muhammad Ali, who was now reduced to great distress for want of funds, entered into a secret treaty with Mysore, under which, as the price of his surrender of the country from Trichinopoly to Cape Comorin to that State, an army under the Dewan Nandiraz and 4,000 Mahratta horse under Morari Rao were sent to his aid. In preventing the French

from intercepting the arrival of these reinforcements Captain Cope was killed. Shortly afterwards, the Rajah of Tanjore sent to Muhammad Ali's aid 3,000 horse and 2,000 foot under Monakji, and the Tondiman of Pudukottai supplemented the force with 400 horse and 3,000 men. In March 1752, 400 Europeans and 1,100 sepoys under Major Lawrence, after successfully opposing an attempt by the French to prevent their progress beyond Tiruverumbur, arrived at Trichinopoly. The garrison being now superior in numbers to the besieging force, offensive operations against the French and their allies were prosecuted with vigour. Lawrence determined to first attack Chanda Sahib's camp, but Captain Dalton, the officer entrusted with the duty, was misled during a night march by his guides, and at daybreak, on April 2nd, found himself in the centre of the French outposts between Erumbisvaram Rock near Tiruverumbur and the French Rocks. This mistake, which should have resulted in the annihilation of Dalton's force, so far from being availed of by Law, the French commander, actually determined this incompetent officer to fall back on Srirangam and thus allow Erumbisvaram to be easily captured by the British. Clive, who was now serving under Lawrence, persuaded the latter to divide his army into two divisions, and to allow him to lead one to the north of the city so as to intercept any possible reinforcement from Pondicherry. Clive fought a series of minor actions at the village of Samayapuram, 8 miles north of Trichinopoly on the Madras road, and on one occasion, being surprised at night by a body of French reinforcements, his force narrowly escaped disaster, and he himself nearly lost his life in the Mariyamman temple at the hands of an Irish deserter, who treacherously fired at him during a parley. M. D'Auteuil, who commanded the French troops, was, however, prevented from reaching Srirangam, and, after halting some days at Uttattur, was driven back on Valikandapuram by Dalton. In the meantime Clive proceeded to the attack of Srirangam, but on the fall of Pichandarkovil and the consequent closing of communication with Pondicherry, Chanda Sahib's army dispersed, the majority going to their homes,

[No. 23]



Negative by A. D. G. Shelley.

See Page 79.

GATEWAY, SRIRANGAM.

but some joining the British. M. D'Auteuil, hearing of this disaffection, marched out of Valikandapuram, was promptly defeated by Clive and compelled to surrender. Chanda Sahib shortly after gave himself up to the Tanjore General Monakji on the promise of a money reward and of his life being spared. This promise was immediately broken, and Chanda Sahib brutally murdered.

Lawrence then called upon the French remaining in Srirangam to surrender, which, after some delay, they did. Prior to the murder of Chanda Sahib the British were in ignorance of the treaty between Muhammad Ali and Nandiraz, and it became necessary for a British detachment to remain in Trichinopoly to prevent rupture between the two, as the Nawab plainly evinced his reluctance to give up the town to the Mysore Dewan. Dupleix, who had received large reinforcements from Europe, after having appointed Raja Sahib, the son of Chanda Sahib, to be Nawab, entered into an alliance with the Mysore and the Mahratta troops. This led to an early recommencement of hostilities by the French, but, after gaining a few trifling successes, they sustained a crushing defeat from Lawrence at Bahoor near Pondicherry. This British victory at first inclined Nandiraz to give up any intention of keeping faith with Dupleix, but subsequent inaction on the part of Muhammad Ali, to whom the next campaign was entrusted, resulted in the Mysore and the Mahratta troops siding definitely with the French. The Madras Government, therefore, declared war against Nandiraz, whereupon Dalton, who had been left in Trichinopoly, proceeded to attack the Mysore army in Srirangam. This engagement, which took place on the 23rd December, 1752, was, on the whole, unfavourable to the British, so that Nandiraz was able to make arrangements for the starving out of the garrison by intercepting the supplies which were derived from the Pudukottai State. He stationed a strong detachment in the Fakir's Tope, and the blockade thus established compelled Lawrence to march to the relief of the city. The news of his approach, however, caused the Mysoreans to retreat to Srirangam, so that he was able to reach Trichinopoly without

molestation. The first move of Lawrence was to attack Srirangam, but without result, and, as the enemy declined to be drawn into a general engagement in the open, he temporarily devoted himself to provisioning the city. Dupleix contrived to send large reinforcements to the Mysoreans, and in a short time Lawrence found himself with 500 Europeans and 2,000 sepoys, opposed to 450 Europeans, 1,500 trained sepoys, 2 companies of topasses, 8,000 Mysore horse, 3,500 Mahrattas, and 15,000 irregular infantry. The Mysore General, on being reinforced again, left Srirangam and encamped on the plains 3 miles to the north of Fakir's Tope. Failure on the part of a British officer to maintain, as usual, a detachment on Fakir's Rock, led to its occupation by the enemy and the consequent cutting off of the Pudukottai supplies. On 26th June, 1753, M. Astruc, the French commander, proceeded to attack a guard of 200 sepoys, who held a small eminence half-a-mile to the south-west of Lawrence's camp, the possession of which would have enabled him to drive the British inside the city walls. This attack developed into the action properly known as the battle of Fakir's Rock, in which Lawrence gained a brilliant victory. After the battle Lawrence left for Tanjore in order to procure some cavalry from the Rajah; and on his departure, Trichinopoly was again blockaded. After a month's absence he returned with reinforcements. The enemy opposed his advance near the Golden Rock, but were completely defeated, and Trichinopoly was reached without further trouble. Lawrence soon fought a minor successful action at Wyacondantirumalai, after which both sides remained passive awaiting reinforcements. At the end of September Lawrence provoked a general engagement and gained a signal victory, capturing 11 guns and the whole of the French tents, baggage and equipment. This action should properly be called after the Golden Rock near which it was fought, but occasionally it is incorrectly referred to as the battle of the Sugarloaf Rock. Trichinopoly was now virtually out of danger, but in November the French made one more desperate effort to capture the city. The attack was delivered against that portion of the fortifications known as Dalton's Battery and resulted in some 360 Frenchmen being taken prisoners. In February 1754, a convoy of provisions,

military stores and cash *en route* to Trichinopoly was captured and the guard cut to pieces at Kiliyur, 10 miles from the city, by an overwhelming force of French and Mahrattas, and the disaster was the severest blow experienced by the British during the war. Hostilities between the French and the British were suspended in September, and a provisional treaty concluded on 31st December, 1754. As the Mysore Dewan refused to be bound by this treaty, he continued to direct futile attacks from Srirangam, until the news of an invasion of Mysore by the Nizam recalled him hurriedly to his own country. The provisional treaty was ratified and the French remained peacefully in Srirangam until war was again declared between France and England in 1756. Operations in the Trichinopoly district were commenced by the French sending a detachment of 200 Europeans and 2,000 sepoys under M. D'Auteuil to collect tribute from the Poligars of Ariyalur and Udaiyarpolaiyam. After a reinforcement of 800 Europeans and 1,000 sepoys, D'Auteuil advanced to Srirangam and joined the garrison of that island; Captain Joseph Smith, who then commanded the small force of 150 Europeans and 700 sepoys forming the Company's garrison in Trichinopoly, obtained 600 men from Tanjore and Pudukottai, and sent for assistance to Captain Calliaud, at the time in Madura with 120 Europeans and 1,200 sepoys. Calliaud skilfully eluded D'Auteuil's troops, and after he joined the garrison the French Commander withdrew to Pondicherry. In May 1758, with a view to strengthening the army besieging Fort St. David, the French Governor Lally recalled all the French troops in Srirangam, which was handed over to a detachment of Mysoreans from Dindigul. Fort St. David fell in June, but the Trichinopoly garrison was not immediately reduced, and soon after assisted in repulsing a French attack on Tanjore. However, when the French had captured a number of outlying British posts and were threatening Chingleput, Calliaud, with all the European troops, was recalled from Trichinopoly; and in November, when Madras was invested, the garrison was further reduced by 2,000 sepoys. In July 1759, the French captured Thiagar, an important fortress commanding the road through Valikandapuram to Trichinopoly, and proceeded to ravage the

country as far as Uttattur. They re-occupied the Srirangam pagoda in the following October, but the disastrous defeat inflicted on them at Wandiwash by Colonel Coote soon necessitated the recall at first of a portion, and, finally, the whole of their troops in the island. In 1766, Trichinopoly was threatened by Hyder Ali, who occupied Thiagar in June; beyond the capture, however, of Karur by Captain Smith, nothing further of importance occurred in the district during this war. In 1768–69, Hyder Ali again devastated the country round Trichinopoly, but made no move against the city itself. Once more, in 1781, he appeared on the scene, and on this occasion proceeded to invest the town, but was compelled to raise the siege after his defeat at Porto Novo. In the later Mysore war of 1790, Tippu Sultan marched through Karur on Trichinopoly, laid waste the island of Srirangam, and retired after making a few feints against the city. Since this time Trichinopoly has been free from hostile demonstrations, and it passed quietly into the possession of the British by treaty with the Nawab in 1801.

Notable buildings and places of Historic Interest.—Trichinopoly Rock.—The ascent is made by series of flights of steps commencing at an entrance close to the junction of the Main Bazaar street with the China Bazaar street. On each side of the gateway are stone figures of elephants, the passage itself being lined with pillars having carved capitals. The first three flights of steps terminate on a landing, at the four corners of which are granite monoliths, and which gives access to the high level street encircling the rock. This road is generally followed by religious processions, and from it a hall is entered, on the left of which is a small shrine to Ganesha and on the right the stable of the temple elephant. The second series of steps leads out of this hall through an exit ornamented with statues of Dwarapala on each side. After ascending three more flights of steps a second landing is reached, on each side of which is a large hundred-pillared mantapam, that on the right being used as a store, and that on the left being used twice a year for the reception of the idol belonging to the main temple. More steps lead to a third landing, to the left of which

is a small room for the temple records and in front of which is a shrine to Ganesha. The ascent now turns sharply to the left and then to the right, terminating on a fourth landing, giving access to the great temple. This the visitor cannot, of course, enter, but a view of a portion of the interior can be obtained from the landing. The steps now emerge into the open, passing on the left a chamber hewn out of the rock and covered with Sanskrit inscriptions of the Puranas. This chamber was used as a magazine by the British during the siege. Two short flights lead to a mantapam, to which the temple deity is taken once a year, and to a platform on the shoulder of the rock whence the final series of steps commence. These terminate on the top of the rock in a small temple dedicated to Ganesha, whose shrine is surrounded by a gallery from which a fine view of the town and the adjacent country is obtained. At the end of this gallery overlooking the great temple is a narrow door (to open which the visitor must secure the services of one of the custodians to be found at the entrance to the great temple) leading on to a small platform from which a good view is seen of the 'Kalasam' or golden covering over the god. Beneath will be seen, sculptured in relief on the surface of the rock, two foot-prints, which the Hindus state to be those made by a giant named Vibishna when engaged in carrying off Rama. The Muhammadans, however, claim the foot-prints as those of a great saint called Nattu, who took up his residence on the rock from which he was ejected by the god of the place. At the foot of the rock, on the north-eastern side, will be seen a row of low buildings with semi-circular arched roofs said to be the old bomb-proof barracks, and further on—more to the east—a portion of the outworks of the fort, the line of the walls being indicated by the open space surrounding the town. On the top of the shrine is a flagstaff on which the British flag was unfurled when the fort was garrisoned. The visitor may be interested to know that a representation of the rock is sculptured on a tablet to Major Lawrence in Westminster Abbey.

The Teppakulam.—At the foot of the rock is a large masonry tank or teppakulam, in the centre of which a small but graceful

mantapam has been built. Overlooking the tank, at its south-east corner, is the house which was once the residence of Clive, but is now occupied by St. Joseph's College.

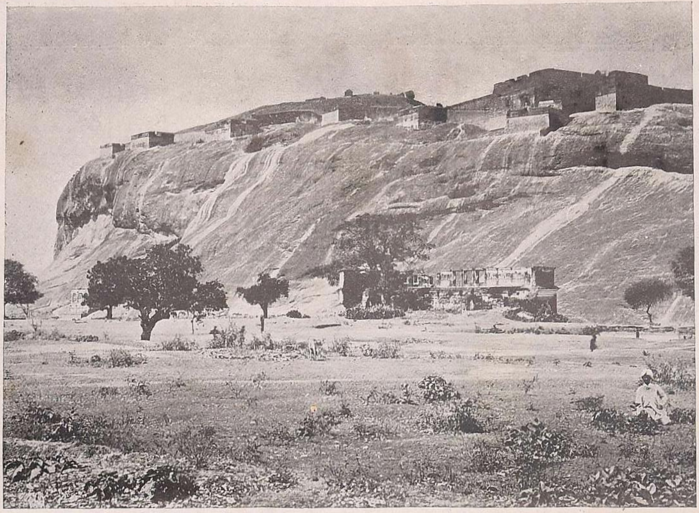
The Nawab's Palace, a part of which is at present used as the Town Hall and part as offices for the Tahsildar, District Munsif, District Registrar, Town Magistrate and other public officials, is situated close to Trichinopoly Rock. It originally consisted of a suite of rooms, galleries and inner apartments and had fountains playing in the garden attached to it. Though not kept up in the manner it was in days gone by, it is still worth a visit.

Chanda Sahib's Tomb, situated near the Trichinopoly Fort station, contains the remains of Chanda Sahib, who himself built the dome of the edifice, which appears to be constructed from materials of Hindu temples.

The Central Jail, situated near the Golden Rock, is built upon the radial principle, almost every part of it being commanded by the central tower. It is capable of accommodating nearly 1,000 prisoners. Visitors can see the jail on permission being obtained from the Superintendent, who resides near it.

Sessions Court Bath.—Within the precincts of the Sessions Court is a small swimming bath, in which the late Bishop Heber, the well-known author of the hymn "From Greenland's Icy Mountains" met his death. It is supposed that while bathing he had an apoplectic fit. To commemorate the sad event a tablet has been erected by Government at the side of the bath.

The Great Vishnu Temple at Srirangam.—A bridge over the Cauvery, of 32 arched openings of 49 feet span, connects the Island of Srirangam to the mainland. This island contains one of the largest and richest temples in Southern India. This temple can hardly be considered architecturally beautiful, and, as is only too frequently the case with Dravidian temples, is imposing simply on account of its enormous extent. It is rather a fortuitous assemblage of walls, gopurams and mantapams, than a structure built to a well-arranged and preconceived design. In all probability



Negative by A. D. G. Shelley. See Page 84.

ROCK FORT, DINDIGUL.

the temple is the work of many kings, and originated in the central shrine, which successive monarchs left untouched while rivalling each other in surrounding it with walls and lofty gopurams. Be the explanation what it may, the fact remains that the architectural merit of the entire structure becomes less the closer the proximity to the central shrine. This is to be the more regretted, as it must be admitted with Fergusson that, could the principle of design be reversed, Srirangam would be one of the finest temples in Southern India. The central shrine is dedicated to Ranganadaswami, and is surrounded by no fewer than seven enclosing walls and 15 gopurams. The outermost wall, which is 20 feet 8 inches in height and 6 feet wide at the top, measures in plan 3,072 by 2,521 feet, and is built of fine cut stone. The entrance through it from the Trichinopoly side is by means of a magnificent but unfinished gateway (*vide* plate No. 23), built of enormous blocks of granite. A narrow staircase within the gateway gives admittance to the platform at the top, and the climb is well worth facing, not only for the view obtained, but also for the sake of examining the massive character of the building. The second enclosure wall of the temple measures 2,108 feet by 1,846 feet and the third 1,653 feet by 1,270 feet, the intervening areas being occupied by separating streets and houses. Each face of the three outer walls is surmounted by a gopuram, but the fourth wall has only three and the remaining walls none. The fourth enclosure wall measures 1,235 feet by 849 feet, and among its three gopurams is that known as the Vellai or 'white gopuram,' which is 146½ feet in height and is the finest in the whole temple. Rumour has it that there was originally a fourth gate in the west face of the enclosure, but that it was blocked up in consequence of the residents of the neighbouring houses having plundered the temple. After passing through the Vellai gopuram, a mantapam is entered which is separated by an enclosed yard from the hall of 1,000 columns. The mantapam contains the best example of carving in the temple, but this is not high praise, as the work is decidedly inferior to that at Madura, Vellore, Chidambaram and many other places. The mantapam or hall of 1,000 pillars is in reality misnamed, as

the number of columns is only 940. To remedy this deficiency, the yard is covered in on the occasions of the annual Yakadesy festival in December by a handsomely decorated bamboo structure or pandal, which is supported by the deficient number of pillars. The fifth, sixth and seventh enclosure walls measure 767 feet by 503 feet, 426 feet by 295 feet and 240 feet by 181 feet, respectively; but Europeans are not permitted to pass them. The jewels and plate of this temple are well worth seeing and are valued at many lakhs of rupees. Amongst them is a golden salver presented by His late Majesty King Edward VII on the occasion of his visit to India in 1875 when Prince of Wales. In order to see the jewels previous notice must be given to the temple trustees, as these valuables are in the custody of several persons whose joint presence is necessary before they can be shown. It is customary to pay at least five rupees to the trustees for making the necessary arrangements.

The Jumbukeshwara Temple.—About half-a-mile to the east of the famous Vishnu temple at Srirangam is another remarkable temple dedicated to Siva, and known as the Jumbukeshwara temple. The name is a compound of the words 'Jambu', a kind of tree, and 'Iswara', lord, one of the names of Siva. The image of the deity in this pagoda, said to be a hundred years old, is placed under a Jambu tree and is much venerated. Mr. Fergusson considers the edifice to far surpass the larger temple in architectural beauty. The Jambukeshwara temple has five enclosures, of which the first and innermost contains the shrine or vimana, and is surrounded by a wall 30 feet in height and encloses a space of 126 feet by 123 feet. The second wall is 306 feet by 197 feet with a wall 35 feet high. There are several small mantapams in this enclosure, the surrounding wall of which contains a gopuram 60 feet in height. The third enclosure is 745 feet by 197 feet and is surrounded by a wall 30 feet high, containing two gopurams 73 feet and 100 feet in height. In this portion of the building is a cocoanut tope, a small tank and a temple to which the idol from the great Vishnu temple at Srirangam is brought for one day in each year. The fourth enclosure measures

2,436 feet by 1,493 feet, the wall surrounding it being 35 feet in height and 6 feet in thickness. The fifth or outer enclosure contains four streets of houses, and has a small gopuram over the western entrance, which is probably not more than seventy to ninety years old. There are numerous inscriptions in various parts of the building recording grants of lands made to the pagoda from time to time. This temple is not properly kept up, and portions are falling into ruins.

MANAPARAI.

Manaparai (pop. 4,932) is situated in the Kulitalai taluq of the Trichinopoly district, 271½ miles from Madras (Egmore). The village is a quarter of a mile east of the station.

Local Accommodation.—Close to the station is a travellers' bungalow. This building has a lofty circular dome resembling the large hall in the Nawab's palace at Trichinopoly. It is said to have been built by the Queen Mangammal, who acted as Regent during the minority of one of the Nayakka kings in the sixteenth century. It is furnished and can accommodate three persons at one time, but there is no cook. In the village is a choultry, where Indians of all classes can find free lodging, but must make their own arrangements for food. Besides this there are several hotels, where meals are served to Indians of all classes.

Road Conveyance.—Bullock-carts are usually procurable at the station.

Local Manufactures and Products.—The chief products are paddy, ragi, cholam, horse-gram, chillies, tamarind and firewood.

Local Officials.—The Deputy Tahsildar and Sub-Magistrate, Sub-Registrar, Hospital Assistant, Police Inspector, Local Fund Overseer, Forest Ranger, Sub-Inspector of Salt and Abkari and the Revenue Inspector.

Fairs and Festivals.—A fair, the largest in the district, is held here every Wednesday.

Missions and Churches.—At Malayadipatti, about 3 miles west of the station, is a Roman Catholic church, at which a large festival is held in Easter week.

Objects of Interest.—About 7 miles north-east of this station is a village called Kuppanarpatti, are the remains of a small military station. The ruins consist of two buildings once used as barracks for European troops, quarters for their officers, stables, a magazine, a guard-room and three wells. The ground on which these buildings were erected rises considerably above the surrounding plain and is about ten acres in extent. It is evident that the settlement was once fortified to some degree, and it was probably an outlying station for the garrison in Trichinopoly, when it was necessary to awe the wild surrounding tribes into peaceful behaviour.

Sport.—Good shooting can be had close to the station, teal and duck being obtainable in the tanks during the cold season, while, in the hills close by, wild pig may be found. Shikaries and coolies are available.

DINDIGUL.

Dindigul (pop. 25,052) is a Municipal town situated in a taluq of the same name in the Madura district, 306½ miles from Madras (Egmore). The town, which enjoys a comparatively cool climate, is in the middle of an extensive plain, bounded on the east by the Sirumalais, rising to 4,000 feet above sea-level, and on the west by the Lower Pulneys.

Local Accommodation.—In the town, close to the Municipal Office, is a travellers' bungalow, which is furnished and can accommodate two persons at one time. A cook is in charge, who can supply meals if required. For Indians there are chuttrams and numerous hotels in the town. In some of the chuttrams Indians of all classes can find free lodging, but must make their own arrangements for food, others are reserved for Brahmins.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station. If a jutka be hired for the whole day, the charge is 1 rupee, while a bullock-cart for the same period costs 12 annas.

Negative by J. A. D. Lloyd. See Page 85.

BIRD'S EYE VIEW, KODAIKANAL.

Railway Facilities.—Waiting accommodation is provided for first and second class passengers, and there is also a refreshment-room, where light refreshments are obtainable.

Local Manufactures and Products.—The chief manufactures are cigars, safes, locks, bell-metal vessels, country cloth and leather, and the chief produce is paddy and dry grains. Coffee and cardamoms are received from the neighbouring hills.

Local Officials.—The Sub-Collector, Tahsildar, Sub-Magistrate, Sub-Registrar, District Munsif, P.W.D. Sub-Divisional Officer, Inspector of Police, Inspector of Salt and Abkari and Hospital Assistant.

Fairs and Festivals.—A fair is held every Monday close to the station. Two festivals are held annually, one called the Alagar festival, which is celebrated at Dindigul on the day of the full moon in the month of Chittrai (April or May), and the other takes place at Agaram, a village 6 miles from Dindigul, in the month of Arpisi (October or November). Both of these festivals attract a large number of pilgrims.

Missions and Churches.—Dindigul possesses a very fine Roman Catholic church, and the American Mission has a church in the town.

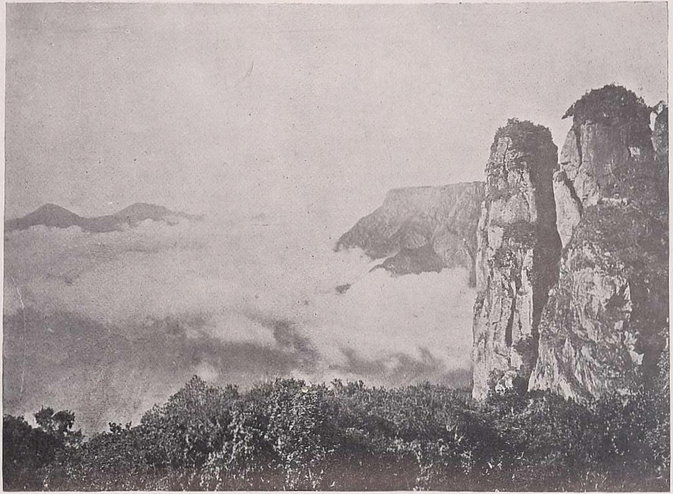
Historical.—Dindigul was formerly the capital of an independent province, nominally part of the Madura Kingdom. As a strategical point of great natural strength, commanding the passes between Madura and Coimbatore, its possession was always keenly contested. Between 1623 and 1659 it was the scene of many encounters between the Mahrattas and Mysore and Madura troops, the Poligar of Dindigul holding at that time feudatory authority over eighteen neighbouring chieftains. Chanda Sahib, the Mahrattas and the Mysore troops occupied the fort in turn; and during the intervals in which no greater power was in possession, the strongest local chief made it his head-quarters. It was attacked by troops of the Poligars in the reign of Muttu Veerappa Nayakka of Madura in 1609–1622, and three years later, during

the reign of Tirumala Nayakka, was besieged by an army from Mysore which was driven back by the Dalavai Sethupati of Ramnad. In 1736 it was stormed by Chanda Sahib, and, nine years later, conquered by the Mysore Rajahs. In 1755 it was garrisoned by Hyder Ali and used by him as a base of operations against the Poligars of Madura, when he contemplated annexing the greater part of that district as well as of Coimbatore. From its position as commanding the route from Coimbatore to the south, the fort proved a serious obstacle to the operations of the British troops at Trichinopoly and Madura in the wars with Hyder Ali. Dindigul was taken by the British in 1767, but was lost again the following year. In 1783 it was retaken, and in the following year given up to Mysore by the treaty of Mangalore. It was recaptured in 1790 and, finally, ceded to the East India Company by the treaty with Tippu Sultan of the 18th March, 1792.

Notable buildings and places of Historic Interest.—The fort is built on a remarkable wedgeshaped rock 400 feet in length and 300 feet in breadth, 1,223 feet above sea-level. The strong fortifications extending on all sides but the south-west (which is precipitous and inaccessible) were constructed in the times of the first Nayakka Kings. Hyder Ali also added to the fortifications, which are at the present day in a state of good preservation and well worth a visit. (*Vide* plate No. 24.)

Messrs. Spencer & Co.'s Cigar Factory, which includes the tobacco warehouse, rolling rooms and box-making, packing and labelling departments. Visitors can see the various processes to which the tobacco is subjected from the time it comes into the premises fresh from the fields to the time it is turned out a finished cigar. Some hundreds of Indians are employed in the industry, and a visit to the factory will prove extremely interesting and instructive.

There are also some Indian Cigar Factories where good cigars are made.



Negative by J. A. D. Lloyd. See Page 86.

THE PILLAR ROCKS, KODAIKANAL.

KODAIKANAL ROAD.

Kodaikanal Road (pop. 4,560) is situated in the Dindigul taluq of the Madura district, 320 miles from Madras (Egmore). Passengers for Kodaikanal, the well-known sanatorium on the Pulney Hills, alight here.

Local Accommodation.—Close to the station is a furnished travellers' bungalow, which can accommodate seven persons at one time. The butler in charge can supply meals if required. He is not authorized to sell liquor, and alcoholic drinks must be privately arranged for.

Indian travellers of all classes can find free lodging in a choultry in the village, but must make their own arrangements for food. In the village there are also several hotels, where meals are served to all classes of Indians.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for ladies and gentlemen, and there is also a refreshment room, the butler in charge of which usually has a small stock of travellers' requisites.

Local Manufactures and Products.—The chief products are kumbu, cholam and ragi, and coffee and cardamoms from the surrounding hills.

Fairs and Festivals.—A fair is held every Wednesday.

Historical.—This was one of the five polliems, or estates, held by a military chieftain, which Hyder Ali failed to resume, but it was afterwards sequestered by Tippu Sultan. On the British occupation it was restored as a tributary polliem. A battle fought here in 1741 decided the fate of Dindigul, which then fell into the hands of Chanda Sahib.

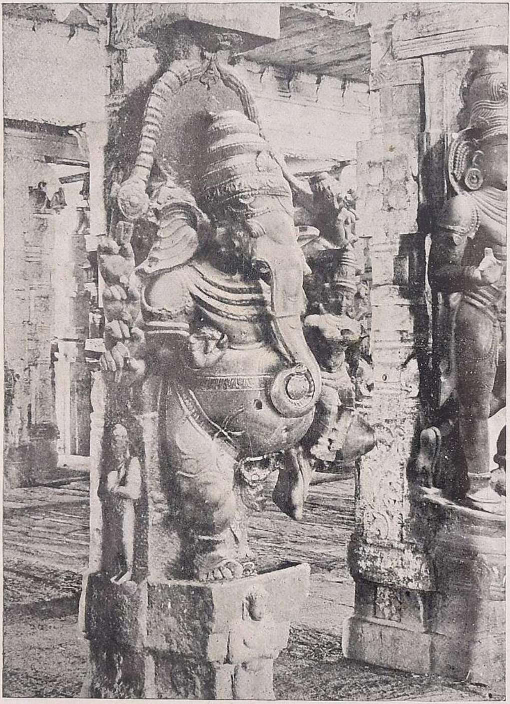
Kodaikanal (pop. 2,906). This favourite hill station, situated on the upper ranges of the Pulney Hills, is 7,000 feet above sea level, and is much resorted to by Europeans between the months of February and October. It has a cool and bracing climate, and the soil, being clay and gravel, soon dries up after the heaviest rain. The annual rainfall is about 60 inches, and the shade temperature ranges from a maximum of 76° in summer to a minimum of 42° in winter. (See also page 4.)

Local Accommodation, Clubs, etc.—There is a good club with comfortable bachelors' chambers, and attached to the club are tennis and badminton courts. There are also separate golf and boat clubs and several good boarding houses.

Places of Interest.—In the vicinity of Kodaikanal are numerous places of interest, which can be reached by walking, riding or driving, such as the Silver Cascade, Pambar and Fairy Waterfalls and the Pillar Rocks (plate No. 26): these are favourite spots for pic-nics. An important Government Observatory is situated on one of the highest peaks. Big game shooting can be obtained at no great distance from the settlement.

Churches.—Church of England, American, Lutheran and Roman Catholic.

Periyar Irrigation Works.—About 65 miles to the south-west of Kodaikanal Road are the head-works of the Periyar irrigation supply. The Periyar river rises in the dense unsurveyed jungles of the Western Ghâts about 50 miles north-east of Palamcottah, and flowing in a general north-westerly direction, eventually plunges over the edge of the ghâts and reaches the sea near Cochin. The river carries the drainage of a district, receiving a heavy and regular rainfall, and as the country traversed in its comparatively short run to the sea does not need a fraction of the available supply, the greater portion of the water is wasted. On the eastern side of the ghâts the rainfall is insufficient and unreliable, with the result that seasons of scarcity are not infrequent. With the object of benefiting agriculture, advantage has been taken of the proximity of the Periyar to the watershed to divert a portion of its waters to the lands on the eastern side of the ghâts. The irrigation works in this connection, which were commenced in September 1887 and finished in October 1895, are of great magnitude. A dam 144 feet in height and 136 feet 6 inches thick at the bottom, has been built across the bed of the Periyar, thus impounding its waters and forming a lake over 8,000 acres in area with a maximum depth of 176 feet. For irrigation purposes the water is drawn from the lake by means of an open channel 5,342 feet long leading to a tunnel 5,704 feet in length and 12 feet by 7½ feet in cross section. After passing the tunnel, the water is led through a short channel into a ravine, whence it flows down the Vairavanar, Suraliyar and Vaigai rivers to Peranai, where the distributing canals commence. The quantity of water available for irrigation



Negative by A. D. G. Shelley. *See Page 94.*

STATUE OF GANESHA IN THE TEMPLE, MADURA.

is estimated at 29,670 millions of cubic feet per annum, being sufficient for 150,000 acres of wet cultivation. The main distributing canal, which is 38 miles in length, is crossed by the railway $3\frac{1}{2}$ miles to the north of Sholavandan station.

Local Accommodation.—There are chuttrams where Indian travellers of all castes are given free accommodation, but they must provide their own food.

MADURA.

Madura (pop. 134,130), situated 440 feet above sea-level, is the principal town of the district of the same name, 345 miles from Madras (Egmore), and from time immemorial has been the political and religious capital of the extreme south of India. The ancient Pandyan kings made it their seat of Government, and it remained the metropolis of the empire for many years. In the second century Vamsa Sekhara established in the city a celebrated college, which existed until the eighth century and made Madura the great seat of Tamil learning. The town, which is situated on the Vaigai river, was well known to the Greeks and Romans, being mentioned by several classical writers. Commercial relations must have existed with the Western markets, as several Roman copper coins have been found in the bed of the river. The line to Dhanushkodi takes off at this station.

Local Accommodation.—Close to the station is a travellers' bungalow, which is fully furnished and can accommodate four persons at one time. The butler in charge can arrange to supply meals if required, but wines or spirits must be privately arranged for. For Indians many choultries and hotels exist in different parts of the town. Free lodging can be obtained at all the chuttrams.

Road Conveyances.—Hackney carriages, jutkas and bullock-carts can be procured at the station, also a guide at Rs. 3 per diem to show the sights of the town.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers. There is also a refreshment room in the station building where a stock of travellers'

requisites are available. Sleeping accommodation for European passengers is provided in the upper storey of the station house and the rooms may be occupied on payment of a small charge. There is a bookstall at the station where stationery, books and the daily papers can be purchased.

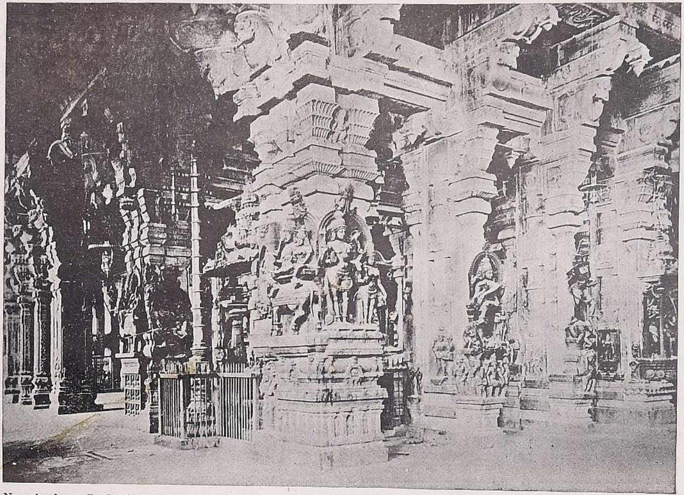
Local Manufactures and Products.—Muslins of a very delicate texture, into which gold lace is interwoven, are made, also turbans and puggrees embroidered with gold thread, and silk cloths. Madura is also noted for its wood carving and brass work. Handsome tables are carved in blackwood, and, in addition to the ordinary brass work, animals, insects, etc., are made of that metal. The goldsmiths and silversmiths also do excellent work, and the tourist will find here much of Indian workmanship of great interest. The chief products are paddy and plantains.

Fairs and Festivals.—Fairs are held every Thursday and Sunday; and festivals are frequent at the temple, the most important being the 'Chittrai', which is celebrated in April or May annually, and the great floating festival, which is held in the month of January or February.

Local Officials.—The Collector, Judge, Superintendent of Police, P.W.D. Executive Engineer, Local Fund Engineer, two Subordinate Judges, two District Munsifs, Treasury Deputy Collector and District Registrar. The District Traffic Superintendent and the District and Assistant Engineers of the S.I. Railway also reside here.

Missions and Churches.—Christianity is making rapid progress in the District of Madura. A Jesuit Church was founded about the beginning of the seventeenth century, when a Portuguese priest ministered to a small congregation of fishermen converted by St. Francis Xavier in 1606. Robert de Nobilibus came to Madura, adopting the life, diet and dress of a religious devotee. He founded the flourishing mission which is now said to number 70,000 converts. The American Mission was established in 1834, and is at present in a very flourishing condition, having two churches, one college and a large hospital in the town of Madura

[No. 28]



Negative by A. D G. Shelley.

See Page 95.

CORRIDOR IN THE TEMPLE, MADURA.

itself, besides an important college at Pasumalai, 2½ miles from Madura. About three-quarters of a mile from the station is a church belonging to the Church of England.

Clubs.—About 2 miles from the station is the European Club, attached to which are tennis courts and golf links. Gentlemen making a short stay in Madura may join this club as honorary members on being proposed and seconded by members of the club and approved by the committee. There are also some clubs for Indian gentlemen.

Historical.—During the period when the Madura country was administered by Muhammadan chiefs, atrocities of every kind were perpetrated. Among other acts of vandalism, the outer wall of the town, with its fourteen towers, was levelled, and the magnificent temple, excepting only the shrines of the gods Sundareshwara and Minakshi, was utterly destroyed. About 1372, a Mysorean General, named Kampana Udaiyar, presumably the agent of Buk'ha, the Rajah of Vijayanagar, marched on Madura and succeeded in expelling the Muhammadan rulers. After administering the country for some time and providing for its future government by Udaiyars, Kampana Udaiyar left the country. About 1404 the last Udaiyar, Porkasa, was succeeded by a Viceroy named Lakkana Nayakka, who either ruled jointly with or was followed by another Nayakka called Mathanan. In 1451 four persons, supposed to be of Pandiyan origin, were placed on the throne of Madura by one of the Nayakkas and reigned for a period of 48 years. To these Pandiyans is attributed the construction of the four lofty gopuras (towers) connected with the enclosure walls of the great temple. About 1515 the government of the country again reverted to Vijayanagar agents and remained so until 1557, when Visvanatha, with the consent of the Rajah, became the Viceroy of Vijayanagar. With Visvanatha commenced the well-known dynasty of the Nayakkas of Madura, the date of his accession being generally accepted as 1559. A very remarkable man, named Arya Nayaga Mudali, came to Madura with Visvanatha. He was the son of poor parents of the Vellala caste, but being possessed of energy and talent, rose rapidly to a position of trust

in the service of the Rajah. The history of Arya Nayaga, or Natha as he is frequently called, is much shrouded in legend, but there is no doubt that he was a man of great power and authority, who was General and Prime Minister to Visvanatha and during the three succeeding reigns. The Madura Poligars pray to him as the founder of their order, and his equestrian statue in Tirumala Nayakka's Choultry is garlanded to this day. To him is due the hall of a thousand pillars within the enclosure of the great temple at Madura. Under Visvanatha the country was wisely governed, fortifications constructed, temples rebuilt and irrigation works undertaken. Trichinopoly was obtained from the Tanjore king in exchange for Vallam, and its rock suitably fortified. The Tinnevelly district was put in order after trouble with five chiefs who called themselves the 'five Pandavas', and who allowed the dispute to be settled by personal combat between one of their number and a Madura champion. To provide for the stability of the kingdom, each of the 72 bastions of the Madura Fort was placed in charge of a particular chief, who was bound, for himself and his heirs, to keep his post at all times and under all circumstances, to maintain a body of troops for Imperial service, and to pay a fixed annual tribute. Thus originated the famous Madura Paliyakaras or Poligars, some of whose descendants still possess the family estates. Visvanatha died in December 1563 and was succeeded by his son Kumara Krishnappa, who reigned until 1573. The next important event was the re-establishment, in 1604, of the Sethupati dynasty of Ramnad. The Sethupatis claim to be of the ancient Marava race, and were probably vassals of the Pandiyan kings prior to the supremacy of Vijayanagar. At various times their capitals have been Devapura or Rameshwara, Tondi, Raghunathapura, Veerava Nallur and Ramnad. The Sethupatis seem to have sunk into obscurity for a considerable time, and, at the accession of Muttu Krishnappa, the Ramnad country was under the management of two Commissioners appointed by the Viceroy of Madura. These officers having failed to maintain order within their charge, Sadeika Teva Udaiyan Sethupati was appointed Governor of the territory between Madura and the sea coast and chief of the 72 Poligars. This stroke of policy

Negative by A, D. G. Shelley.

See Page 96.

PILLAR OUTSIDE TIRUMALA NAYAKKA'S CHOULTRY, MADURA.

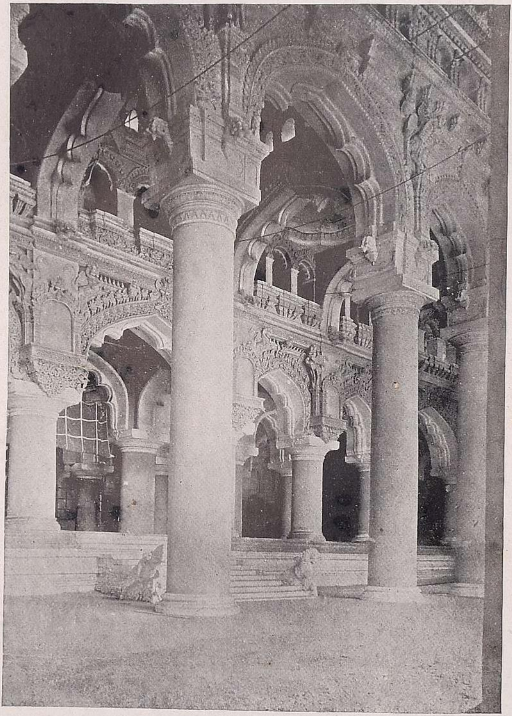
was productive of the happiest results, Ramnad and Pokalur were fortified and improved, the important villages of Vadakku Vattakai, Kaliyarkovil and Pattamangalam were taken from refractory chiefs, and a considerable tribute was annually remitted to Madura. In 1606 Robert de Nobilibus visited Madura, and finding that the spread of Christianity was prevented by the abhorrence in which the Portuguese were held by the Hindus on account of their eating beef, drinking spirits and associating with pariahs, he determined to devote his life to missionary enterprise. With the consent of the Archbishop of Cranganore, he represented to the Brahmins that he was not a Portuguese, but a Roman prince, and a religious devotee. He then commenced to live a life of strict Hindu asceticism and withdrew from all intercourse with Father Fernandez, the Portuguese Missionary. His efforts were soon crowned with some success, but this naturally resulted in provoking the hostility of the Brahmin gurus or religious instructors, who lost a considerable portion of their customary fees. More serious, however, than this persecution was the peremptory suspension of de Nobilibus' administration by his superiors in Europe, an action undoubtedly due to hostile reports by Father Fernandez, and which was the severest blow ever inflicted on Christianity in India. Muttu Krishnappa died in 1609 leaving three sons, Muttu Veerappa, Tirumala and Kumara Muttu, the first of whom succeeded to the throne. This king resided at Trichinopoly and was hostile to Christianity. The only features of note during this reign of fourteen years were a small war with Tanjore and unimportant incursions of predatory bands from Mysore directed against Dindigul. Muttu Veerappa's successor was Tirumala Nayakka, the greatest of all the modern rulers of Madura. The first war in which Tirumala was engaged appears to have been against Chama Raja Udaiyar, the Rajah of Mysore. The Madura Dalavay (Commander-in-Chief) Ramappayya encountered the Mysore army near Dindigul and defeated it with great loss. The Muhammadans then turned their attention to the south and captured Madura without bloodshed, when Tirumala entered into an alliance with the State of Golkonda which then ravaged Mysore and the remaining territories of Vijayanagar. In consequence of this, war broke out between Mysore and Madura and

ultimately ended in favour of the latter kingdom in 1659, the year in which Tirumala died. Tirumala is supposed to have had a strong leaning towards Christianity and Robert de Nobilibus resumed his ministrations in June 1625. Tirumala was succeeded in 1659 by his illegitimate son Muttu Arakadri, the rightful heir, Kumara Muttu, having been induced to waive his claims. This reign only lasted a year; but during this period, the Mussalmans invaded the country, and, after capturing Tanjore and other places, unsuccessfully besieged Trichinopoly. This king was followed in 1660 by his son Chokkanatha, a youth of sixteen, who, after outwitting a plot to dethrone him, successfully besieged Tanjore, whither the traitors had fled. In 1663–64 another Mussalman invasion occurred, during which Trichinopoly was unsuccessfully besieged and fearful massacres of innocent villagers took place. The Nayakka of Tanjore, Vijaya Raghava, having assisted the Muhammadans, Chokkanatha attacked and defeated him. Shortly after this the Sethupati rebelled and was unsuccessfully attacked. In 1674 Tanjore was again invaded, reduced, the king Vijaya Raghava slain with almost all his family, and Chokkanatha's foster brother, Alagiri Nayakka, appointed Viceroy. The Muhammadans then, in alliance with Ekoji, the half-brother of Sivaji and a refugee Tanjore prince, seized first Tanjore and then almost all the Madura territory without opposition. At length Chokkanatha assembled an army for the attack of the Muhammadans in Tanjore, and at the same time the Rajah of Mysore prepared to descend on Madura. A raid by Sivaji, as far south as the Coleroon, was taken advantage of by the Muhammadans to attack Gingee, but the effort was unsuccessful, and Sivaji's armies returned in safety to garrison the fortress. Chokkanatha had meanwhile advanced on Tanjore, but remained inactive, and in 1677 the Rajah of Mysore invaded Madura, when Chokkanatha was dethroned by his ministers, but a few months later was restored. The Sethupati of Ramnad was violently opposed to Christianity, and in 1693 beheaded the missionary John De Britto at the instigation of the Brahmins. In 1698 troubles arose with Travancore, the outcome of which is not definitely known, although the Madura troops claimed to have been victorious. In 1700 the Dutch of

Tuticorin acquired the monopoly of the pearl fisheries, and a desultory war with Tanjore broke out, during which the Madura forces ravaged Tanjore and had to be bought off. In 1701 Madura and Tanjore combined against Mysore, but war was averted, and in the following year the Sethupati defeated and killed the Dalavay Narasappayya. The regency terminated in 1704, when the young prince Vijaya Ranga Chokkanatha came of age and Mangammal was starved to death. This reign was remarkable for a terrible flood in 1709 and a famine which lasted from 1709 to 1720. In 1736 the Hindu Government of Madura was put an end to for ever, and from the time of the Mahratta expulsion the Madura country was governed by officers nominated by Anwar-ud-din. In 1750 the then ruler Allum Khan threw in his lot with Chanda Sahib, who, after regaining his liberty in 1748, had, with the aid of the French and Muzaffir Jung, defeated and killed Anwar-ud-din at Ambur in 1749, when Muhammad Ali fled to Trichinopoly and proclaimed himself Nawab. In 1751 Muhammed Ali, in alliance with a small British force, made an unsuccessful attack on Madura. The next Governor, Mayana, is supposed to have sold the city to Mysore, but the British under Captain Cope returned and took possession. They were expelled by the Sethupati who, in 1753, placed the adopted son of Minakshi upon the throne of Madura. Complete confusion for two years followed, when Muhammad Ali sent another expedition against Madura. The city was surrendered without a struggle, and a European garrison under a Muhammadan Governor was installed. In 1758 the British obtained permanent possession of Madura, but troubles in the surrounding district did not cease until 1783, when Colonel Fullerton quieted the whole country, which was thereafter administered solely by the British. The first 'Collector of Madura', Mr. McLeod, was appointed in 1790.

Notable buildings and places of Historic Interest.—The great temple, situated about one mile east of the railway station, is divided into two parts, the southern dedicated to Minachi, the consort of Siva, and the northern to Siva himself under the name of Sundareshwara. The usual entrance is that leading from the Vittavasal Street into the portion dedicated to Minachi. At the

entrance is the Ashta-Lakshmi Mandapam, or the mantapam of the eight Lakshmis (goddesses presiding over eight sources of wealth), the statues of which support the roof on either side. Above these are depicted scenes from the life of Minachi representing her birth, war with Siva, marriage with him, the birth of their son Subramanya, and the assumption of sovereignty by Sundareshwara. At the end of this mantapam is a doorway, on the left of which is a statue of Ganesha, and on the right one of Subramanya as the six-faced deity. Passing through this door a passage is entered, having on the right-hand side a statue of Siva as a hunter, and on the left one of his consorts Minachi as a huntress. This passage gives access to a large mantapam built by Minachi Nayakka, a prime minister of one of the Nayakka kings, and here the temple elephants are stabled. The exit from this mantapam is through a handsome brass-faced doorway with receptacles for oil lamps which are lit every night; this doorway is a gift of the Sivaganga Zamindar. A dark mantapam is now entered lined with statues representing Siva in various forms; passing through this mantapam the Pottamarai, or the golden lotus tank, is reached; this is surrounded by an arcade, on the walls of which is depicted the history of the sixty-four miracles wrought by Siva at Madura as well as other mythological stories, which are intended for the education of the masses who attend on festival occasions. Turning to the left and proceeding along the eastern arcade, the visitor will observe over the roof of the opposite side the golden covering, or vimana, over the shrine of the goddess, and from near the end of the southern arcade can be similarly observed the golden roof over the shrine of Sundareshwara. At this end of the arcade is the southern temple gate, a fine example of workmanship. Turning to the right the western arcade is now traversed, the first portion being lined with handsome pillars, beyond which is the entrance to the shrine of Minachi. In this portion of the arcade there are statues of the five Pandava brothers, the heroes of the Mahabharata. Further on is the shrine of Subramanya with two statues on either side of the pathway in front of it, the first being statues of Sugriva and his brother Vali, and the two in the next group being



Negative by A. D. G. Shelley.

See Page 96.

TIRUMALA NAYAKKA'S PALACE, MADURA.

king Harichandra and his Queen Chandramathi. Passing by this shrine, a gateway through the tower dividing the temple of Minachi from that of Sundareshwara is reached; this gateway (opposite to which is a shrine to Ganesha, containing a figure said to have been found when excavating the Teppakulam tank), gives entrance to a fine corridor encircling the Sundareshwara shrine. This corridor was built by the Pandyan kings, and along the right-hand wall of the northern corridor will be seen inscriptions in Tamil and Sanskrit giving the history of the temple. At the end of the northern corridor is the hundred-pillared mantapam, containing a shrine to Sabapathi (Siva), who, instead of being invisible as at Chidambaram, is here represented by a figure. Adjacent to this mantapam is a small enclosure dedicated to the nine planets,

Mercury,	Jupiter,	Rahu,
Venus,	Saturn,	Kethu,
Mars,	Moon,	

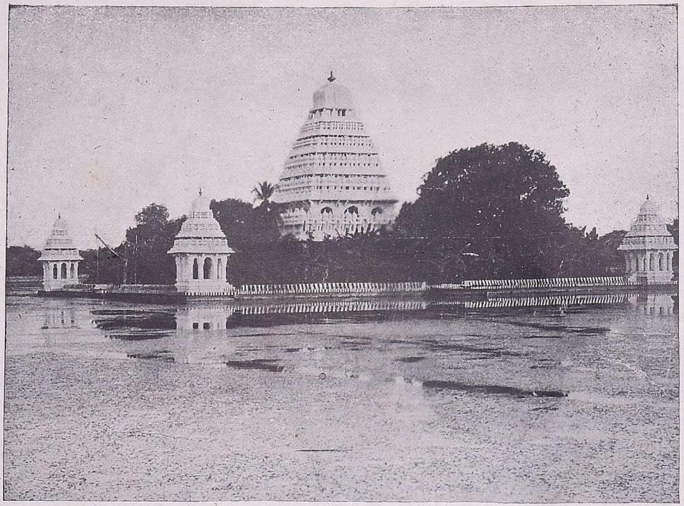
with the Sun in the centre.

Turning to the right a large hall is entered, a doorway in the centre of its western wall giving access to the shrine of Sundareshwara guarded on each side by colossal figures of Dwarapala or guardians. Opposite to the entrance is a fine mantapam enclosed by eight pillars ornamented with twenty-five representations of Siva, and containing a figure of the sacred bull, also a gold-plated flagstaff. Opposite to this mantapam, and on each side of the exit from the hall, are four finely carved columns, the two on the right representing Siva overcoming Dakshan, a great demon, while on the left are figures of Siva and Kali in dancing attitudes; behind these four figures are situated the rooms containing the gold and silver-plated figures of various animals used in processions. Passing through this exit and turning to the right a handsome hall with a wooden ceiling, called the Marriage Mantapam, is entered; traversing this and turning to the left the Viravasantharayar's mantapam is reached, in the centre of which is the thousand-pillared mantapam built by Arya Nayaga Mudaliar, a prime minister of the Nayakka dynasty, whose statue will be seen

on the left, mounted on a horse. This mantapam contains some fine sculptures, and, after they have been seen, the temple is left by the road through the large eastern gate which gives access to the same street from which the entrance to Minachi's temple was made. Outside the temple, over the other side of the road, is the Puthu Mantapam, otherwise known as Tirumala's Choultry. This, had it been finished, would have surpassed in magnificence all the other buildings of this monarch. It was built as a guest-house for Siva, who promised to pay King Tirumala an annual visit for ten days on condition that a hall worthy of his dignity was built for his reception. The hall has four rows of pillars supporting a flat roof and on either side of the centre corridor five pillars representing ten of the Nayakka dynasty. Tirumala is distinguished as having a canopy over him and several figures at his back, one being his wife, a Princess of Tanjore. This hall was erected in 1623–45, and is said to have cost a million sterling. The effect of this fine hall is greatly destroyed by its being rented to shopkeepers for the sale of cloths, etc.

The Palace of Tirumala Nayakka is about a mile and a-half east of the railway station. It covers a vast area of ground, has pillars of rough granite cased with cement supporting scalloped arches, has been restored and is utilized for the Judges' Courts and other public offices. The entrance is on the east side by a granite portico built in honour of Lord Napier and Ettrick, who first ordered the restoration. At each corner of the east face of the palace is a low tower. The Napier gateway gives entrance to a quadrangle 252 feet by 151 feet. On the east, north and south sides are corridors, the roofs supported by arches resting on granite pillars. On the west side the corridor is double and is 67 feet broad. The west side is occupied by a lofty hall. On one of the stones of the staircase which leads up to it is a Tamil inscription. Passing from the staircase to a corridor 25 feet broad, a court, under the grand dome which was the throne room, is reached. It is 61 feet in diameter and 73 feet high and is unsupported by pillars. Outside round the room are galleries, where ladies in Tirumala's time sat and watched the State receptions. To the west

[No. 31]



Negative by A. D. G. Shelley.

See Page 97.

THE TEPPAKULAM, MADURA.

of the grand dome is another domed chamber used for the records and treasury. Passing north to the west of this is an apartment called Tirumala's bed room. There are four holes in the middle of the roof, two on either side, and between the two on the south side was a large open hole. There is a legend that Tirumala's cot was suspended from hooks fixed in the four holes and that the large hole was made by a thief who descended from it by the chain supporting that corner of the cot and stole the crown jewels. Tirumala is said to have offered a hereditary estate to the thief if he would restore the jewels, adding that no questions would be asked. On recovering the jewels, he kept his word, but ordered the man to be decapitated.

On the further side of the river Vaigai, north of the city and about a mile from the bridge, is a building called the '*Tumkum*' built by Tirumala for exhibiting fights between wild beasts and gladiators. This is now the residence of the Collector. Three miles east of the station and south of the river Vaigai is a very fine *Teppakulam* (tank of the raft) said to have been built by Tirumala. The walls are faced with finely dressed granite surmounted with a handsome parapet beneath which runs a continuous paved platform. In the centre is a square island with a lofty pagoda in the middle and dainty little shrines at the four corners. Once a year at the floating festival, held in January or February, the parapets and pagoda are outlined with lights, numbering about 10,000, while the idols from the great temple are drawn round on a raft (teppam).

The Great Banyan Tree.—In the compound of the Palayampatti Zemindar's bungalow is a very fine banyan tree. The main stem is 70 feet in circumference, and the ground shaded by this tree has a diameter of 180 feet in whatever direction it is measured.

About 5 miles north-east of Madura is a rock called the *Elephant Rock* for its remarkable resemblance to a colossal figure of that animal couchant. It is a solid block of gneiss 2 miles in length, a quarter of a mile in breadth and about 250 feet in height. On new moon days many—chiefly silk weavers—resort to the place and make *puja*.

VIRUDUPATI.

Virudupati (pop. 8,491) is situated in the Satur taluq of the Ramnad district, 371¾ miles from Madras (Egmore).

Local Accommodation.—About 1½ miles from the station is a travellers' bungalow, which can accommodate two persons at one time, but is unfurnished and has no cook. For Indians the Local Fund Department maintains a choultry, in which cooking utensils are supplied free to enable travellers to prepare their own food. In addition to these there are several hotels for Indians in the town.

Road Conveyance.—Bullock-carts are usually available at the station.

Railway Facilities.—Waiting accommodation is provided for first and second class passengers, and light meals can be had at a small refreshment-room in the station building.

Local Manufactures and Products.—Ordinary bed sheets of rough texture and dusters are manufactured. The chief products are cotton, chillies and dry grains.

Local Officials.—The Stationary Sub-Magistrate, Civil Apothecary, Sub-Registrar and Police Inspector.

Missions and Churches.—In the town is a Protestant as well as a Roman Catholic church.

Objects of Interest.—At Rosalpati, about a mile east of Virudupati, is a small temple, where a large number of peacocks are kept. The only object of interest in Virudupati itself are five cotton mills.

Local Accommodation.—Half-a-mile from the station is a chuttram, where Brahmins can find free accommodation.

Fairs and Festivals.—A fair is held every Monday, at which sheep are principally sold. An annual festival in March attracts a large number of people.

Negative by W. A. Cross.

THE TEPPAKULAM AND ROCK, TIRUPPARANKUNDRAM NEAR MADURA.

KOILPATI.

Koilpati (pop. 5,016) is situated in the Koilpati taluq of the Tinnevelly district, 401¾ miles from Madras (Egmore).

Local Accommodation.—About three-quarters of a mile from the railway station is a travellers' bungalow, which is furnished and can accommodate four persons at one time. A cook is in charge and can supply meals if required, but wines and spirits are not supplied. Besides this, there is a bungalow belonging to the Ettiapuram Zemindar, which may be occupied on his permission being obtained. This bungalow is unfurnished and has no cook. Indians of all classes can find free lodging in the chuttrams, but must make their own arrangements for food. In the town there are Brahmin hotels as well as hotels for Indians of other castes.

Road Conveyances.—Jutkas and bullock-carts are available.

Local Manufactures and Products.—The Koilpati Weaving Company manufactures twist yarn, fine coloured cotton carpets, country cloths, checks, blankets, etc. The chief products are cotton, chillies and coriander seeds.

Local Officials.—The Deputy Collector of the Koilpati taluq.

Fairs and Festivals.—A fair is held every Monday.

Missions and Churches.—In the town is a Roman Catholic church.

Objects of Interest.—The Siva temple, in the tank of which is a perennial spring known as the Agastya tirtam. About a mile south-west is a remarkable rock containing a cavern. The Spinning and Weaving Mills. There is a Government Agricultural farm about one mile from the station.

Sport.—Seven miles to the south of Koilpati is Kurumalai, a small range of hills belonging to the Ettiapuram Zemindar, where there is good shooting (deer, wild boar and hare). Permission must be previously obtained, when the Zemindar will cause all necessary arrangements to be made.

Ettiapuram (pop. 7,000), the residence of the Zemindar, is about 8 miles from Koilpati. On a copper-plate attached to the wall of the temple close to the zemindar's palace is an inscription containing a proclamation issued to the people of the zemindary, on the 20th October, 1799, urging them to submit to British authority and deliver up their arms to Major Bannerman.

Kalugumalai, 12 miles south-west of Koilpati, contains a celebrated rock-cut temple, and also Jain sculptures and inscriptions.

Sankaranainarkoil, 12 miles west of Kalugumalai, is a taluq town famous as a place of pilgrimage.

MANIYACHI JUNCTION.

Maniyachi (pop. 1,042) is situated in the Ottapidaram taluq of the Tinnevelly district, 424¼ miles from Madras (Egmore), and is the Junction where the line bifurcates to Tuticorin on the east and to Tinnevelly and Quilon on the west.

Road Conveyance.—If previous notice be given, bullock-carts can be procured.

Railway Facilities.—Waiting and refreshment room accommodation is provided for first and second class passengers; only light refreshments, such as tea, biscuits, coffee, aërated waters and tinned provisions can be obtained at this refreshment room.

Local Manufactures and Products.—Cotton, cotton seeds, kumbu, gram and coriander seeds are the chief products.

Missions and Churches.—A Roman Catholic church has recently been built in the village.

TATAPARAI.

Tataparai (pop. 2,884) is situated in the Srivaikuntam taluq of the Tinnevelly district, 434¼ miles from Madras (Egmore). This is the Emigration Depôt of the Ceylon Government; the coolies for the tea estates break their journey here before undertaking the sea voyage from Tuticorin to Colombo.

Local Accommodation.—About 1½ miles from the station are chuttrams, where Indians of all classes can find free lodging, but must make their own arrangements for food.

Road Conveyances.—Jutkas and bullock-carts can be had at the station in the morning. If required in the evening, previous arrangements must be made with the Transit Office at Ottapidaram.

Local Manufactures and Products.—At Puthiamputhur, 3 miles from this station, net towels are manufactured. Cotton, kumbu, chillies, onions and coriander seeds are the chief products.

Objects of Interest.—At Panchalamkurichi, 7 miles from this station, are the remains of an old Poligar fort and the tombs of the European officers and men who were killed in the assaults on the fort.

Ottapidaram (pop. 3,631), the head-quarters of the taluq of the same name, is about 6 miles from Tataparai. A fair is held every Tuesday, and the Tahsildar, Sub-Magistrate, Sub-Registrar and Hospital Assistant reside here.

TUTICORIN.

Tuticorin (pop. 40,185), the terminus of the main line, is a municipal town in the Srivaikuntam taluq of the Tinnevelly district, 443¾ miles from Madras (Egmore), situated on the north-west shore of the Gulf of Manaar and between the mouths of the Tambraparni and the Veippaar. Tuticorin is the chief port of the district, affording good shelter for small boats, but, owing to the extreme shallowness of the water, steamers of even moderate draught have to anchor from 5 to 6 miles from the shore.

There are some Brahmin hotels at Melur, about a mile from the station, and several small hotels in the vicinity of the station, where Indian travellers of other castes can find accommodation. A Local Fund choultry is provided at Melur, where free lodging for three days is allowed to all classes, except Europeans and Eurasians. There is also a choultry for Brahmins about half-a-mile from the station on the Melur road, where free meals are served and supplies given to religious mendicants.

Road Conveyances.—Carriages and jutkas are usually procurable at the station. Bullock-carts can be hired in the town.

Railway Facilities.—First and second class carriages are run to and from the pier in connection with the departure and arrival of the mail steamers to and from Colombo. Waiting accommodation is provided at the station for ladies and gentlemen, and there is also a refreshment room. Copies of the *Madras Mail* and *Madras Times* are sold at the bookstall at the station. A restaurant car is attached to the Boat mail trains for first and second class passengers, and ice and aërated waters are carried for all classes of passengers.

Shipping Arrangements.—A British India Steam Navigation Company's steamer leaves daily at 5 p.m. for Colombo, and one arrives from Ceylon daily at about 8 a.m., the passage occupying about 16 hours. The journey between the pier and steamer is made in a steam launch belonging to the British India Steam Navigation Company at Tuticorin, and occupies about three-quarters of an hour. For further particulars in connection with the launch service the Company's *Coaching Tariff* should be consulted. The B.I.S.N. Company's coasting steamers between Calcutta and Bombay touch at Tuticorin once a week, and their other vessels as occasion offers. The Asiatic Company's steamers and those of a Japanese line also call at the port. A large number of sailing boats of 20 tons burden are always procurable for a trip to the steamer and back. The pier belongs to Government and is under the control of the Port Officer. There are also several private jetties belonging to the various mercantile firms.

Local Manufactures and Products.—There is a large Government salt factory about a mile and a half from the station, with which it is connected by a siding. In the town are several cotton presses, ginning factories and an important spinning mill. Tuticorin is the centre of very ancient pearl and conch shell fisheries, but since the deepening of the Pamban channel between India and Ceylon the yield has greatly decreased. The Manaar pearl, which is not of good colour, is usually fished for in March, April and May under Government management.

Local Officials.—The officials having offices in Tuticorin are the Sub-Collector, Deputy Tahsildar, Sub-Registrar, Assistant Superintendent and Inspector of Police, Assistant Commissioner of Salt and Abkari, Customs Superintendent, the Port Officer and the Superintendent of Pearl Fisheries. The Bank of Madras and the National Bank of India have branches, and the British India and the Asiatic Steam Navigation Companies' agencies in the town.

Missions, Churches, etc.—The Society for the Propagation of the Gospel maintains a training school and a high school named after the late Bishop Caldwell. Within easy reach of the station are a Protestant and two Roman Catholic churches. The Indian fishing community profess Christianity to a large extent, and are almost entirely Roman Catholics.

Club.—A club for Europeans is situated on the sea front.

Historical.—Tuticorin was originally a Portuguese settlement and was founded about 1540. In 1658 it was captured by the Dutch, and in 1782 by the British. It was restored to the Dutch in 1785 and again taken by the British in 1795. During the Poligar war of 1801 it was held for a short time by the Poligar of Panchalamkurichi and was ceded to the Dutch in 1818. It was finally handed over to the British in 1825.

Objects of Interest.—The old Dutch cemetery containing several tombstones, on which are carved armorial bearings and raised inscriptions, is worthy of a visit. Twenty miles south of Tuticorin on the sea lies the village of Trichendur, which contains a large and important temple dedicated to Subramanya, the god of war and second son of Siva. The temple contains some excellent sculpture and several inscriptions. A few miles further south is a group of 16 columns, each bearing an inscription. There is a good road to Trichendur, and carts can be hired for the journey there from Tuticorin at Rs. 5 each.

MANIYACHI—QUILON BRANCH LINE.

TINNEVELLY BRIDGE.

Tinnevelly (pop. 44,805), 442¼ miles from Madras (Egmore) on the left bank of the Tambraparni, is the largest town in the district of the same name. The administrative head-quarters of the district are at Palamcottah on the right bank of the same river about 2 miles distant, the two places being connected by a bridge of 11 arches of 66 ft. span each, erected by the Naib Sheristadar Soluchenam Mudaliar. Close to the bridge is a column erected by the East India Company to commemorate this public-spirited act.

Local Accommodation.—About 2 miles from the railway station, at Palamcottah, is a travellers' bungalow which is furnished and can accommodate three persons at one time. A butler is in charge, who can supply meals if required, but the traveller must provide his own wines and spirits. The charge for the use of this bungalow is one rupee for each person per diem. Hindu travellers of all classes can obtain free lodging for three days in a chuttram close to the station, and not far from this is a similar chuttram for Muhammadans. Besides these there are many hotels for Indians.

Road Conveyances.—Jutkas, bullock-coaches and ordinary bullock-carts are always procurable at the station. A transit goes daily to Trivandram. The United Transit Company supply special vehicles for this journey if required.

Railway Facilities.—A waiting and a refreshment room are provided for first and second class passengers at the station.

Local Manufactures and Products.—Cloth is woven and cotton carpets are made at Melapalaiyam, a village close to Tinnevelly, and metal utensils are made in Tinnevelly itself. The chief produce is jaggery, a large quantity of which is exported to the sugar factories at Nellikuppam. The local sugar mills also (one of which turns out as much as 7 tons of refined sugar per diem) are large consumers of jaggery.

Fairs and Festivals.—A fair is held every Thursday, and in July a car festival, which attracts numerous pilgrims from the surrounding villages, is held at the Siva temple.

Local Officials.—The Collector and District Magistrate, Judge, District Forest Officer, Executive Engineer, Local Fund Engineer, District Sanitary and Medical Officer, Superintendent of Police, Subordinate Judge, District Munsif, Additional Munsif, Deputy Collector and Magistrate and Treasury Deputy Collector.

Missions and Churches.—Tinnevelly is now the leading Christian district in India, and it was here that St. Francis Xavier began his work as an Apostle to the Indies. The converted fishermen of the coast (protected by the Portuguese against Mussalman oppressions) were formed by Xavier into churches and still speak of themselves as the children of St. Francis. The Church Missionary Society and the Society for the Propagation of the Gospel are also most successful in their mission work. The Sarah Tucker College belonging to the former society has some 400 pupils and several affiliated branch day and boarding schools, besides schools for the blind, deaf and dumb. It is estimated that there are about 175,000 Christians in the Tinnevelly district, of whom 100,000 belong to these two missions, the remainder being Roman Catholics.

Clubs.—At Palamcottah there is a European Club. A reading room and a tennis court are maintained by prominent Indian gentlemen at Vannarpet.

Historical.—The early history of Tinnevelly is practically the same as that of Madura. Both districts formed portions of the old Pandiya kingdom, and both suffered from the Muhammadan eruption of 1310 and subsequently fell under the sway of Vijayanagar and the Madura Nayakkas. The first Pandyan capital was at Koskai near the mouth of the Tambraparni river and was known to the Greeks as the seaport of Kolkoi. For some time this emporium was the head-quarters of the pearl fisheries, but being gradually left by the sea was replaced by a port named Kayal, which was visited by Marco Polo, and in its turn deserted by the retreating sea. The earliest connection of the British with the

district was due to the espousal of the cause of Nawab Muhammad Ali, to whom Tinnevelly and Madura belonged after the Nayakka dynasty had been expelled by the Mussalmans. Tinnevelly was farmed out by the Nawab at a low rent; but this generally ruined the renters, partly because of the resistance of the Poligars, the feudal chieftains of the old dynasties, and partly because of the mismanagement and tyranny of the renters themselves. The Poligars kept about 30,000 peons, a rabble of ill-armed and ill-drilled soldiers, which secured their independence. Up to 1781 the history of the district is a confused tale of anarchy and bloodshed. In 1756 Muhammad Yusuf Khan was sent by the Nawab of Arcot to settle the two countries of Madura and Tinnevelly. He leased Tinnevelly to a Hindu at Rs. 11,00,000 a year, and invested him with civil and criminal jurisdiction. Muhammad Yusuf was recalled from the south in 1758, and the country immediately relapsed into its previous state of anarchy. He returned in 1759 and took over charge of Madura and Tinnevelly and ruled till 1763, but, as he could not or would not pay his tribute, an army was sent against him by the Nawab and he was captured at Madura and hanged. In 1781 the Nawab of Arcot assigned the revenues of the district to the East India Company, whose officers then undertook the internal administration of affairs. In 1782 the strongholds of Choccaniputty and Panjalamkurichi were reduced by Colonel Fullerton, who also subdued some refractory Poligars. However, to the end of the century, some of the Poligars exercised civil and criminal jurisdiction in their territories. They rebelled in 1799 when the war with Tippu had withdrawn our troops from the south, and were, therefore, disarmed and their forts destroyed; but another rising took place in 1801. This was put down, and, in the same year, the whole Carnatic, including Tinnevelly, was finally ceded to the British. Since that time there has been no historical event worthy of notice.

Notable buildings and places of Interest.—The temple contains many inscriptions and is dedicated half to Nelliappan (Siva) and half to Kanthimathi (Parvati). Though not so large as the Madura

Negative by W. A. Cross.

See Page 106.

CORNER OF TEMPLE, TINNEVELLY.

temple, it gives a good idea of the arrangement of the large Dravidian temples, having been built on one plan, at one time, without subsequent alteration or change. There are three towers to either half, those on the east being the principal, and having porches outside them. After entering there is in front an internal porch of large dimensions, on the right of which is a Teppakulam (tank) and on the left a 1,000-pillared mantapam, a mass of columns ten deep and extending to 100 in length which runs nearly the whole breadth of the enclosure. There are two entrances to the temple, both on the east face. This temple is certainly worth a visit, for it contains a good deal of excellent carving and sculpture, though some of the best work has been spoilt by yellow wash. At both entrances are porches, the roof and sides of which are carved in wood, a most unusual practice in Dravidian architecture.

The Hindu College is close to the railway station.

The C.M.S. College, midway between the railway station and Tinnevelly town, which has about 300 scholars, teaches up to the Intermediate standard.

The Sarah Tucker Institution.

The Jail at Palamcottah, at which weaving and carpet-making is carried on by the prisoners.

The Sugar Mills—one owned by the East India Distilleries Company and the other by the Tinnevelly Sugar Mills Company.

AMBASAMUDRAM.

Ambasamudram (pop. 10,855) is situated in the taluq of the same name in the Tinnevelly district, 463¾ miles from Madras (Egmore). The town is about a mile-and-a-half to the south of the station.

Local Accommodation.—There is a travellers' bungalow for Europeans near the station, and choultries provide accommodation for Indian travellers, Brahmins being supplied with free meals for one day.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Fairs and Festivals.—A fair is held every Saturday and a festival at a Siva temple near the station during the month of April.

Local Officials.—Tahsildar, District Munsif, Sub-Registrar, Sub-Magistrate and Civil Apothecary.

Objects of Interest.—In the town is a Siva temple dedicated to Agasthiar, which attracts a large number of devotees during the Bana Auakashasthanam festival.

About 6 miles distant, at Papanasam, the Tinnevelly Spinning Mills Company have a factory worked by water power; adjoining the mills are some beautiful falls which, in the rainy season—June to November—are well worth a visit. At Mundundorai, some 6 miles above the falls, is a forest bungalow, and good fishing and shooting may he had in the adjoining river and forest. Some little distance from the falls is a temple to Siva, below which is an enclosed tank known as the Pool of the Sacred Fish (*vide* plate No. 34). Pilgrims visiting the temple purchase from the priests prepared rice, which, when thrown into the water, attracts fish to the surface in large numbers.

TENKASI.

Tenkasi (pop. 15,145) is a Union town, situated on the north bank of the river Chittar in the Tenkasi taluq of the Tinnevelly district, 487 miles from Madras (Egmore). Passengers for Courtallam, the well-known sanatorium, alight here.

Local Accommodation.—Waiting accommodation at the station is provided for first and second class passengers, and close to the station is a chuttram where Indian travellers of all classes can find free lodging, but must make their own arrangements for food. In the village, about a quarter of a mile from the station, are hotels for Brahmins and other classes.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station.

Local Manufactures and Products.—Cloth is manufactured and exported principally to Travancore. Paddy and cocoanut are grown in very large quantities.

Local Officials.—The Tahsildar, Sub-Magistrate, Sub-Registrar, Hospital Assistant, P.W.D. Overseer and Police Inspector.

Fairs and Festivals.—A market is held every Wednesday. Two car festivals are held annually, one in July called the 'Thirukalianam' and the other in December called the 'Thiruvathurai', but they are attended only by local residents.

Notable buildings and places of Interest.—Within five minutes' drive from the station is an old Siva temple, dedicated to Visvanathaswami, which contains several well-sculptured figures of deities and is well worth a visit. At the end of the eighteenth century about half of the upper portion of the gopuram was accidentally burnt down, and as this has not been repaired, the temple presents a dilapidated appearance.

Courtallam, distant about $3\frac{1}{2}$ miles from the station along a perfectly shaded road, is situated in a mountain-girt valley. This sanatorium enjoys a delightful climate from about the middle of June to September or October, owing to the mists and light rains produced by the south-west monsoon being blown through a gap in the hills and cooling the air by quite ten degrees. The falls of the Chittar (*vide* plate No. 35) are not only beautiful and imposing, but are famous among Indians for their virtue in cleansing from sin, and among Europeans for the delightful bathing they afford. The bathing pool is under a shelving rock, which forms a natural shower bath. By the side of the falls is a small but very sacred Siva temple. The Travancore officials and the residents of the Tinnevelly district resort to this delightful spot in the cool season; there are many good private houses, but no rest-house or accommodation for European travellers. There is ample accommodation for Indians of all classes, there being three chuttrams and five hotels, where meals can be obtained at reasonable charges.

SHENCOTTAH.

Shencottah (pop. 9,039), 492 miles from Madras (Egmore), is situated about a mile-and-a-half to the south-west of the railway station in the taluq of the same name of the Travancore State. It is the taluq head-quarters, and being situated below a gap in the Western Ghâts, enjoys a good climate from July to November. The main road running through the town connects the port of Quilon in Travancore with the British town of Tenkasi in the Tinnevelly district.

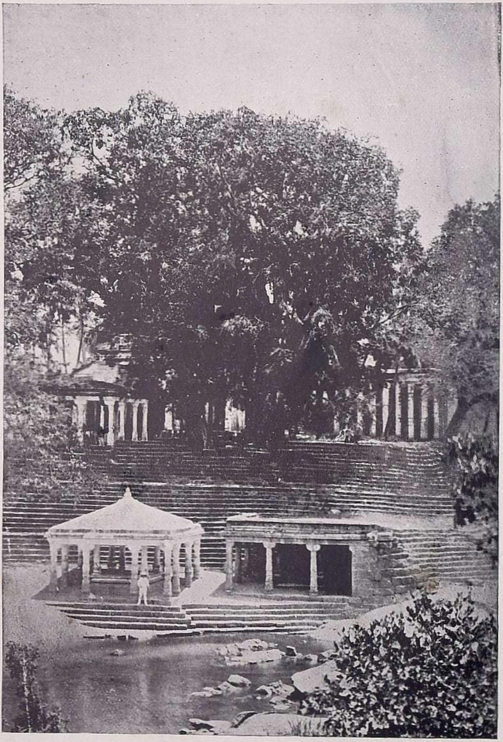
Local Accommodation.—About a mile from the station is a travellers' bungalow kept up by the Travancore State, where accommodation is provided free for three days, after which period a charge is made. It is only partly furnished and has no cook. In the town are five chuttrams where accommodation can be had, but meals are only served to Brahmins free for three days in a month, while other castes must make their own arrangements for food. There are also hotels for Indians where meals are served to all classes, and a rest-house where Saivites are given meals free for not more than a day at a time. Doles of gruel are distributed at another chuttram gratis to the infirm and the old.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—In the station is a waiting room for first and second class passengers, and, in addition, a refreshment room where meals can be obtained and a small stock of requisites for travellers is kept.

Local Manufactures and Products.—Weaving, mat and brick making and pottery are the chief manufactures. Paddy and a few other edible grains are the most important products.

Local Officials.—The Tahsildar, Sub-Magistrate, Sub-Registrar, Police Inspector, Settlement Officer, Taluq Medical and Sanitary Officer, Plague Officer, British Post and Telegraph Master, P.W.D. Overseer, Apothecary, Anchal-Master, Police Station House Officer, Custom House Officer and Forest Ranger.



Negative by W. A. Cross.

See Page 108.

POOL OF THE SACRED FISH, PAPANASAM.

Fairs and Festivals.—A market is held every Tuesday and Friday. Festivals are held annually in the Siva and Vishnu temples in the months of January and July respectively.

Objects of Interest.—There are two temples in the town, one dedicated to Siva and the other to Vishnu, and at Tirumalai, 3 miles from the station, situated on an eminence, is a temple dedicated to Subramanya. All the temples are largely attended during festivals, and the last-named is worth a visit. At the foot of the hill is the temple chuttram, where Brahmins are fed. Courtallam lies $3\frac{1}{2}$ miles from the station.

Missions, Churches and Schools.—English and Vernacular schools are provided by Government in the town.

Sport.—Five miles from the railway station good big-game shooting can be had in the Kannuppally hills, but permission to shoot must be previously obtained from the Forest Rangers. Shikaries and coolies are available.

Local Manufactures and Products.—Timber, cocoanut, iron plates, pans, spoons and plantains are largely exported. Grains, liquors, tobacco and cigars are imported.

Clubs.—There is a reading room and a library in the town.

ARYANKAVU.

Aryankavu (pop. 723) is a small village distant about half-a-mile from the station in the Shencottah taluq of the Travancore State, $501\frac{1}{4}$ miles from Madras (Egmore), and is reputed to be feverish. The village lies in the heart of a forest of lofty trees and close to deep ravines covered with dense jungle.

Local Accommodation.—Within a furlong from the station is a travellers' bungalow which can accommodate two persons. No charge is made for the use of the bungalow for three days, after which a charge is made. Necessary provisions can be obtained through the watchman, but no crockery is provided. There is also a State rest-house which may be occupied by high caste Indians with the permission of the local executive officer. Brahmin travellers are fed gratis for three days in each month at a choultry attached to the temple.

Local Manufactures and Products.—Timber, coffee, tea and plantains are the chief products.

Fairs and Festivals.—A festival called Mandala Puja, which is held in December at the local pagoda dedicated to Sastha (the god of the woods), attracts numbers of people from distant parts, most of whom are Patrulkars.

Objects of Interest.—A Government plantation, in which india-rubber and other useful trees are experimentally cultivated, and which is about 1½ miles to the south-west of the pagoda, is worth a visit.

The station is the first on the Travancore hills and is approached by railway through a tunnel three quarters of a mile in length, and here, as well as on other portions of the hills, the scenery is grand.

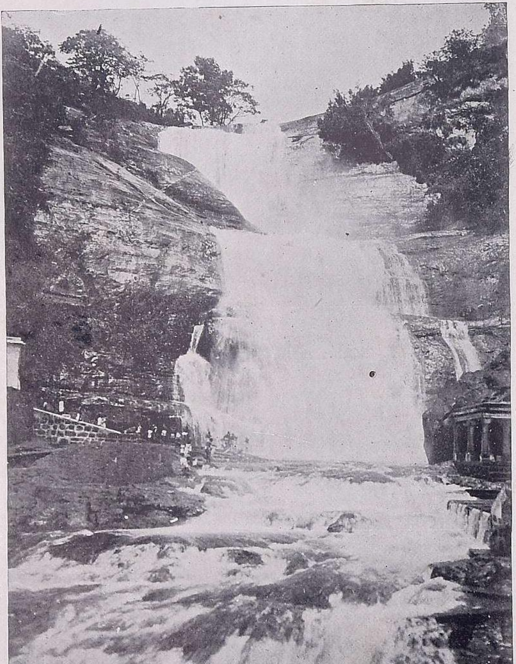
Sport.—Shooting of every description, including elephant, bison and tiger, is to be had in the adjacent forests, but permission to shoot must be obtained from the Travancore Government. Shikaries and coolies are procurable in the neighbourhood.

TENMALAI.

Tenmalai (pop. 2,287) in the Pathnapuram taluq of the Travancore State, 509 miles from Madras (Egmore), situated on the Travancore hills, is reputed to be a feverish locality.

Local Accommodation.—At Camp Gorge, about a mile to the east of the railway station, is a travellers' bungalow, which can accommodate two persons. There is a watchman, through whom necessary provisions can be obtained. No charge is made for the use of the bungalow for three days, but after this period a charge is made. About 3 miles to the west of the station is a Government choultry at Ottakkal, where Brahmins are fed gratis. Close to the choultry there are separate chuttrams for Brahmins, Sudras and other Hindus.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.



Negative by W. A. Cross. See Page 109.

WATERFALL AT COURTALLUM.

Fairs and Festivals.—A market is held every Sunday.

Local Products.—Timber, coffee, tea, cinchona, plantains and yams are the chief products. There is a Travancore Government timber depôt.

Road Conveyance—Bullock-carts can be obtained.

Objects of Interest.—Seven miles to the south of the station, in the village of Kulathu Puzai, is a pagoda dedicated to a local deity known as Sastha. This temple is situated on the bank of a river of the same name, where large tame fish are fed from the pagoda funds and by visitors. Close to the Tenmalai station are several tea estates owned by European companies.

Sport.—The adjoining forests of Kulathu Puzai afford good facilities for shooting elephant, bison and other big game. Special permission from the Travancore Government is necessary for shooting elephants. Shikaries are procurable.

PUNALUR.

Punalur (pop. 2,866) on the main road from Shencottah to Quilon in the Pathnapuram taluq of the Travancore State, 522½ miles from Madras (Egmore), is the last station on the Travancore Ghât section. The village is about 2 furlongs from the station and is reputed to be within the fever zone.

Local Accommodation.—The travellers' bungalow, situated on a prominent elevation to the east of the river, is fully furnished and can accommodate two persons. No charge is made for the use of the bungalow for three days, after which a charge is made. There is a watchman, through whom necessary provisions can be obtained. There are two chuttrams within 6 furlongs of the station—one for Brahmins and the other for Sudras—where travellers may stay for three days without charge. The local choultry is adjacent, where Brahmins are fed gratis, and rice porridge is given in charity to the old and infirm. There are no hotels for Brahmins, but there are several hotels where meals are served to other castes.

Road Conveyance.—Bullock-carts can be hired at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—The manufacture of bamboo mats and baskets is the most important industry. Timber from the adjacent forests, pepper, areca-nut, plantains, nutmeg and yams are the chief products.

Local Officials.—Tahsildar, Magistrate, District Forest Officer, Police Inspector, Sub-Registrar, Anchal Master, Medical Officer, Sub-Postmaster and the P.W.D. Sub-Divisional Officer.

Markets.—A market is held every Monday and Thursday.

Missions, Churches and Schools.—There is a branch of the London Mission, and also a Roman Catholic church.

Sport.—The adjoining forests afford facilities for sport. Special permission from the Travancore Government is necessary for shooting elephants. There are no shikaries, but coolies can be engaged at 4 annas per diem.

QUILON.

Quilon (pop. 18,812), the western terminus of the Travancore branch of the South Indian Railway, is the head-quarters of the district and taluq of the same name in the Travancore State, 550½ miles from Madras (Egmore).

The railway station is near the town. Quilon is a healthy town, the climate being warm and humid. During the hot season, which lasts from January to May, the heat would be intense and oppressive were it not tempered by a strong sea-breeze. The rainfall averages 94 inches. The S.W. monsoon sets in about June and continues up to the end of September. There is slight rain from the north-east monsoon between October and December. The periodical winds, known in the vernacular as '*Karakattu*' (land breeze), begin to blow about the middle of November and continue up to February, and during this period travelling on the backwaters is undesirable.

Local Accommodation.—Close to the railway station is a travellers' bungalow fully furnished, which can accommodate four persons, and has a butler and cook. Provisions can be obtained

in the local bazaar and through the butler. There is a choultry about $\frac{1}{4}$ mile to the north of the station where Brahmins are given food free. About half-a-dozen Brahmin hotels supply food to Brahmins, and several Sudra hotels provide for the wants of other castes. There is a caste chuttram at a distance of a mile-and-a-half to the north-west of the station where travellers may stay for not more than three days at a time, but they must make their own arrangements for food.

Road Conveyance.--Bullock coaches can be obtained.

Railway Facilities.—Waiting rooms and a refreshment room are provided at the station for Europeans.

Local Manufactures and Products.—Fish-curing, cocoanut oil pressing, brick and tile making, cotton-weaving, ship and boat building, and coir rope making are the chief industries. At Eravipuram, about $2\frac{1}{2}$ miles south-east of the station, and at Tangacherri, lace is manufactured by Indian Christians. Silver plates are skilfully engraved, and silver ornaments, such as brooches, scarf pins, spoons, tumblers, dishes, insects, etc., are made of silver chakrams by Kongani smiths. Arecanut, cocoanut, pepper and cereals are the chief products.

Local Officials.—The Dewan Peishkar, District Magistrate, Municipal Chairman, two first-class Magistrates, Tahsildar and second-class Magistrate, Sessions Judge, District Munsif, Registrar, Sub-Registrar, Assistant Superintendent of Police, Police Inspector, Executive Engineer, Overseer, Forest Conservator, Deputy Forest Conservator, District Medical Officer, Sanitary Inspector, Postmaster, Port Officer, Maramut Overseer and Assistant Excise Commissioner.

Fairs and Festivals.—There is a vegetable market daily. An annual festival takes place in March or April at two of the local temples, one dedicated to Siva and the goddess Anandavalli, and the other to Sri Krishna. A similar festival is also held in the Vishnu temple at Mukuthalay, about 5 miles from the station. There are two '*kuthirai kattoos*' (mock horse shows), one at Mulankadavoo, and the other at Trikadavoor, in the months of Meenam–Medam (March, April and May), which are of a religious nature,

and at which vows are fulfilled by devotees. A large number of goats, sheep, fowls, etc., are sacrificed at the time, and the devotees also subject themselves to severe austerities. The lower classes, more especially Izhavas, observe this feast. Similar shows are also held at Omayalloor, Killicollur and Saktikulangara in the months of Makaram, Kumbam and Meenam (approximately February, March and April).

Notable buildings and places of Interest.—There are three large factories in the town belonging respectively to Messrs. Harrison and Crosfield, Limited, the Darrah Spinning Mill, and Messrs. Chisholm & Co. Three hundred persons are employed daily in the factory of the first-named firm, which undertakes coffee-curing, timber-sawing, carpentry, tile and brick making, in addition to being agents for the British India Steamship Company and several Life and Marine Insurance Companies. About 800 coolies are employed daily by the Darrah Mills, where the several processes connected with cotton-cleaning and baling, and the weaving of coarse texture cloth are carried on. Messrs. Chisholm & Co. manufacture tiles and bricks, and are also general contractors. The Residency garden at Asramam, about a mile to the north-west of the station, is situated along the bank of a picturesque backwater and is worth a visit.

The Thavally Palace, beautifully situated on a promontory overlooking the Astamudi lake on the opposite side to the Residency and about 2 miles distant from the station, is a delightful spot, from which some ideal glimpses of woodland and backwater scenery may be obtained.

About 2 miles to the west of the station lies the small British possession of Tangacherri, where there is a lighthouse, and where an old ruined fort is still to be seen. The second-class Magistrate of this place adds the functions of Sub-Registrar and Munsif to his magisterial duties.

Janardanam, or *Varkalay* as it is locally known, is a place of pilgrimage, 18 miles to the south of Quilon, and is held to be equal to Benares in sanctity. Large numbers of pilgrims from all

parts of India visit it annually. Mineral springs in the vicinity are held in high repute. The sea is within half-a-mile of the pagoda, where there is a chuttram, adding much to the convenience of pilgrims. The temple of Janardanaswamy is perched on an eminence, at the foot of which is a 'Chackra-thirta' or sacred pool, a plunge into whose waters is said to have the effect of washing away all sin.

Missions, Churches and Schools.—There are branches of the London and a Roman Catholic Mission in Quilon, also one Protestant, one Syrian and seven Roman Catholic churches. In addition there are two high schools, two vernacular middle schools for boys and girls, two convents and a students' hostel. Quilon is the residence of a Roman Catholic Bishop, whose cathedral is at Tangacherri.

Historical.—Quilon is one of the most ancient ports on the West Coast, and in early days its possession was keenly contested by the Europeans trading in these parts. It is one of the most ancient Christian strongholds in the South of India, tradition ascribing its earliest church to Saint Thomas, who is supposed to have built it out of a huge log of timber presented to him by the Quilon king.

Exports and Imports.—Timber, coir yarn, fish, copra, pepper, arecanut and lace in large quantities form the exports. Tobacco, salt, grain, cloth and spirits are imported.

Clubs, etc.—There is a European club, a free reading room, a gymkhana and the Memorial Club.

Shipping Arrangements.—During the south-west monsoon, from the end of May to the end of August, vessels are not permitted to anchor in the roadstead. Quilon is visited by country craft of all kinds, and the British India and Asiatic steamers call here weekly. Lighters are kept for purposes of shipping and landing cargo, and the backwater affords safe anchorage for small craft during bad weather.

CHINGLEPUT—ARKONAM BRANCH LINE.

WALAJABAD.

Walajabad (pop. 4,789), 48 miles from Madras (Egmore) *via* Chingleput, is situated on the left bank of the Palar river in the Conjeeveram taluq of the Chingleput district. It received its name from Nawab Walajah in 1776, and became a British cantonment about 1786. It was garrisoned for many years by a European regiment, a regiment of Indian cavalry, and two or three regiments of Indian infantry. A racecourse was laid out on the plain, which lies to the north of the place. Walajabad up to 1860 continued to be the head-quarters of an Indian veteran battalion, but is now quite given up as a military station.

Local Accommodation.—There is a Brahmin hotel, but no travellers' bungalow or chuttrams.

Road Conveyance.—Bullock-carts can be had if previous notice be given.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—Chintz, for which Walajabad was formerly famous, is still manufactured. Rice, paddy and groundnuts are the chief crops. There are some tanneries where hides are tanned and sent chiefly to Madras for shipment.

Local Official.—The Sub-Registrar has an office here.

Missions, Churches, etc.—The Free Church of Scotland has two schools and a hospital.

Notable buildings and places of Interest.—The ruins of the Grand Stand, two of the officers' houses, a few gateposts, and the cemetery are all that now remain of this once bustling cantonment. The last is in a very good state of preservation; the oldest tomb is that of Ensign Edmund Bacon, who died in October 1802.

Negative by A. D. G. Shelley. See Page 121.

TEMPLE, CONJEEVERAM.

Tenneri, 5 miles north of Walajabad, has a large tank, some stones in the dam of which bear inscriptions. One in Tamil records that a man named Tattacharyar dug the tank.

Sport.—Good snipe shooting can be had in the season. Shikaries and coolies are available.

Market.—A cattle fair is held close to the station every Monday.

CONJEEVERAM.

Conjeeveram (pop. 53,864), formerly known as Kanchi or Kanjipuram (the golden city), is a large municipal town on the Chingleput-Arkonam branch, 56 miles from Madras (Egmore). It is one of the seven holy cities of India and is called the Benares of the South. The town is 5 or 6 miles long, the streets are usually broad and are planted on both sides with cocoanut and other trees, and there are many gardens and topes, under the shade of which weavers erect their looms. The town is divided into Great Conjeeveram and Little Conjeeveram, the latter being 2 miles south-east of the railway station. The Municipality has established water-works which supply the whole town.

Local Accommodation.—There are Brahmin and Sudra hotels, also several chuttrams and madams, where Indians can find accommodation, but to which they must bring and cook their own provisions. During festivals meals are supplied free to all Brahmins.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—Cotton and silk handkerchiefs and cloths are woven, also silk cloths for women. The artificers of the town are clever workers in brass and copper, and are also expert at fashioning jewellery.

Local Officials.—The Tahsildar, Sub-Magistrate, District Munsif, Police Inspector, Sub-Registrar, Municipal Chairman, P.W.D. and Local Fund Overseers.

Missions, Churches, etc.—The Scottish Free Church has a mission in the town, and there is also a high school maintained by Pachaiyappa's Charities.

Historical.—A great deal has yet to be learnt of the history of Conjeeveram. Poolikeshy, of the Chalukyan dynasty, conquered a Chola king and burned Conjeeveram about 489 A.D. It was the residence of the Pallava kings in the eleventh century. In the fourteenth century it became the capital of Tondaimandalam. After the fall of the Vijayanagar family in 1644, it was subject to the Golcondah Princes and, afterwards, passing under Muhammadan rule, became part of the Arcot dominions. Captured by Clive from the French in 1751, it was in the same year taken by Raja Sahib, but was recaptured by Clive in 1752. In 1757, the French, beaten off in an attack upon the pagoda, set fire to the town ; in 1758 the British garrison was temporarily withdrawn on account of the expected advance of the French on Madras, but was soon sent back with reinforcements ; it was again taken from the French in 1759 and plundered by Hyder Ali in 1780. Hwenthsang, the Chinese traveller, makes Conjeeveram as old as Buddha, for he states that Buddha himself converted the people, that Dharmapala was born in Kanchi, and that Asoka built many stupas there.

Notable buildings and places of Interest.—Conjeeveram is full of temples and sculptures, many of considerable antiquity, the great Siva temple being the most conspicuous. This temple is dedicated to Ekambaranatha, and the lingam is one of the five principal lingams in Southern India. The temple grew from small beginnings and is very irregular in shape. The great gopuram was built by Krishnadeva Raya of Vijayanagar, and bears the marks of Hyder Ali's cannon balls. The principal festival takes place annually in April and lasts 15 days. Its origin is given in the following fable:—Siva was conducting the united offices of the Hindu trinity (creating, preserving and destroying). His consort, Parvati, giving way to a levity unworthy of her exalted position, went behind her husband and put her hands over his eyes, with the

result that the whole world was enveloped in darkness. Siva cursed and deposed her, but, of course, immediately regretted what he had done. Being unable, however, to cancel his act, he advised her to sit for six months in the Kambanadi tank in Ekambaram's temple meditating on the deity, and at the end of this period he appeared before her and took her back. This is symbolised on the tenth day of the feast by placing images of the god and goddess together in one chamber for the night.

The next most important shrine is the Vishnu temple at Little Conjeeveram. There is some splendid carving here, notably in the mantapam of the hundred pillars (*vide* plate No. 36). The alleged origin of this temple is as follows:—Brahma once upon a time had great trouble with his wife, Saraswati, the goddess of learning, because, on her putting the question, he was compelled in truth to answer that he preferred Vishnu's wife, Lakshmi, the goddess of riches. Saraswati then ran away from Brahma and lived apart. The latter, meanwhile, went to Conjeeveram to perform the 'Aswamathayagam' or horse sacrifice. He chose Conjeeveram on the score of economy, as one sacrifice there was equivalent to 1,000 performed anywhere else. While he was performing his sacrifice on the spot on which the temple now stands, his wife, assisted by goblins and devils, appeared in the form of a flood, which threatened to carry the whole thing away. Vishnu, being invoked to come to Brahma's assistance, was eventually obliged to take the form of a naked man and lie across the course of the torrent. This was too much for the modesty of the irate lady, and she gave in on condition of being held more sacred than the Ganges everywhere south of the Deccan. Brahma's sacrifices were successfully offered, when the delighted common people standing round asked Vishnu to dwell permanently among them, and, on his agreeing to do so, the temple was constructed.

In a part of the town called Yathatakari is a small Vishnu temple with a recumbent nude statue, probably of Jain origin.

The Kamatchi temple is the third in importance.

Besides these Hindu temples, there is the Jain temple in the hamlet of Tiruparattikundram about 2 miles from Conjeeveram, which is well worth a visit, and a mosque of considerable size, the result of the Muhammadan occupation. This building is said to mark the burial place of a fakir from Bijapur called Hazarath Sahib Amir Avalya.

About 1½ miles north of Pallur, the next railway station, is a village called Pullalur, remarkable as being the scene of the most grievous disaster which ever befell the British arms in India, namely, the total defeat of Colonel Baillie's force by Hyder Ali in 1780. A tombstone was erected in 1781 on the field of battle in memory of those slain, and is still in good preservation.

ARKONAM JUNCTION.

Arkonam (pop. 6,896), situated in the Walajabad taluq of the North Arcot district, 73½ miles from Madras (Egmore), is the terminus of the South Indian Railway Company's Chingleput-Arkonam Branch, and is an important railway junction with the Madras and Southern Mahratta Railway, where passengers change for that Company's North-West and South-West lines.

Local Accommodation.—There are chuttrams and several hotels for Indians of all classes in the village close to the station.

Road Conveyance.—Bullock-carts can be had.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers. On the Madras and Southern Mahratta Railway platform is a refreshment room and comfortable upstairs quarters, where passengers can find accommodation on payment of the prescribed charges.

The Madras and Southern Mahratta Railway also maintain a refreshment room for Indians.

Local Officials.—The Sub-Magistrate and Sub-Registrar.

Clubs.—The Madras and Southern Mahratta Railway have a reading room in their station compound, where passengers can see the papers at a small charge.

VILLUPURAM—PONDICHERRY BRANCH LINE.

CHINNABABUSAMUDRAM.

Chinnababusamudram (pop. 779), situated in the Villupuram taluq of the South Arcot district, 112 miles from Madras (Egmore), is the frontier station for French territory (Pondicherry). The British Customs authorities here inspect all luggage coming out of French territory, and levy duty, usually at five per cent., on goods of every description, except wearing apparel which has been used and food grains. Passengers possessing dutiable articles when going into French territory on a short visit should declare them, depositing such articles as are not required for immediate use with the British Customs Superintendent, who will deliver them on the return journey without collecting duty.

Road Conveyance.—Bullock-carts can be had if previous notice be given.

Local Manufactures and Products.—Indigo is produced at the village of Nallathur, about 4 miles south of this station.

Local Officials.—The British Customs Superintendent, Salt Sub-Inspector, Village Munsif and Karnam.

Notable buildings and places of Interest.—At Sannasikuppam in French territory, about 3 miles north-west of this station, is an elaborately sculptured colossal stone bull. At Valadavur, 4 miles north, are the ruins of an old fort, containing several subterranean cells, and is said to have been the residence of one Mahud Khan, the Prime Minister of a ruler of Ginjee. On the west side of the fort stand three stone figures well sculptured and larger than life, which are supposed to represent Rama, Lakshmana and Sita. As there is a better road from the next station, Villianur, than from Chinnababusamudram to this place, passengers who wish to see the above are advised to go from that station, though the distance is greater. Vanur is 9 miles from here and is the head-quarters of the Deputy Tahsildar and Sub-Magistrate of Villupuram taluq.

PONDICHERRY.

Pondicherry (pop. 184,754) is the capital of the chief settlement of the French in India and the residence of the Governor. It is the terminal station of the Pondicherry Branch and is $121\frac{3}{4}$ miles from Madras (Egmore).

Until the middle of the last century, Pondicherry was the largest European city in India, and it now extends along the sea-coast for a distance of about a mile and a quarter, and inland for about three-quarters of a mile. The town is well built and is divided into two parts, separated by a canal. Its streets, lined with trees and lit by electricity, are systematically laid out and cut each other at right angles, while its water-supply is excellent owing to the successful artesian wells which have been sunk in recent years. The town lies on a flat sandy coast off which good anchorage is obtained, but this open roadstead can hardly be considered a satisfactory port in the North-East monsoon.

Local Accommodation.—The principal European hotels are the Grand Hotel d'Europe and the Hotel de Paris et Londres. The former is in the European part of the town close to the station, and has accommodation for twelve persons.

The Hotel de Paris et Londres is situated near the British Post office about ten minutes' drive from the station. It has accommodation for twelve persons.

In addition to these hotels, a fully furnished travellers' bungalow for Europeans is maintained by an Indian gentleman. Travellers are allowed to reside in the bungalow, which is close to the station, for three days free of rent, and meals can be supplied at the occupant's expense. About half-a-mile from the station are several Brahmin hotels, and in the town some small hotels for Indian travellers of other castes. There are also choultries, where free lodging is allowed to all Indians.

Road Conveyances.—The means of conveyance most generally adopted by Europeans and Eurasians is the *pousse-pousse*, a kind of bath chair pushed by one or more coolies, the rate of hire being

one rupee per day. Jutkas and carts are also procurable at the station.

Railway Facilities.—There is a waiting room at the station for first and second class passengers and a Customs office where passengers for British territory must submit their luggage for examination and pay duty on such articles as are liable.

Shipping Arrangements.—The British India Steam Navigation Company's steamers between Negapatam and Rangoon call here once a week, and the same company's steamers between Madras and Singapore fortnightly. In addition, the French mail steamers and the Asiatic Company's steamers touch at the port every alternate week. There is an exceedingly neat iron screw pile pier, near the end of which passengers are embarked and landed in surf boats. The journey to and from the steamers takes about ten minutes in fair weather.

Local Manufactures and Products.—Four mills, for the manufacture of cloth for shipment to France and the French Colonies, are in operation. Groundnuts are exported in great quantities. Cocotine is manufactured, and there is also a bone mill; the bone powder is exported by sea for manuring purposes.

Local Officials.—His Excellency the Governor and staff, the General Secretary, Mayor, British Consul, Chief of Control, Captain of the Port, Chief Justice, Justice of the Civil and Magistrates' Courts, Procureur-General, Procurator of the Republic, Commissioner of Police, City Treasurer, Agent of the Indo-China Bank, and the Agents of Messageries Maritimes, British India and Asiatic Steam Navigation Companies.

Missions, Churches, etc.—Pondicherry is the head-quarters of the French Roman Catholic Mission and the seat of an Archbishop, and contains one Protestant and five Roman Catholic churches. The cathedral, built in 1855, is called 'Notre Dame des Anges.'

Clubs.—There is a club for Europeans, as well as for Indians.

Historical.—Pondicherry was purchased by the French from the Vijayanagar Rajah in 1672. In 1693 it was captured by the Dutch, but was restored at the peace of Ryswick in 1699. It was

besieged unsuccessfully by the British in 1748, but was captured by Sir Eyre Coote in 1761, to be restored to the French some two years later. In 1778, Sir Hector Munro laid siege to and captured the town, which was given back in 1785. It was again captured by Colonel Braithwaite in 1793, and finally restored in 1816, since which time it has remained under French rule. The old fort, which was built 500 feet from the sea with bricks and covered with fine plaster resembling marble, was demolished by the British in 1761.

Notable buildings and places of Interest.—Government House, a handsome building, situated on the north side of the Place Dupleix within 300 yards of the sea. The pier, 150 metres long, which is the fashionable promenade in the evenings; the Marina extending from the pier to the south end of the European town; the statue of Dupleix standing on a pedestal of stones brought from the temple at Gingee; the Place de Gouvernement, where the band plays twice a week; the Light-house about 90 feet high; the High Court, a handsome square building; and the Library, Hospital and Public Gardens. The Roman Catholic cemetery, with its numerous carved tombstones, is very interesting. Three miles south of Pondicherry, on the coast, lies the village of Veerampatnam, which contains an ancient temple dedicated to the goddess Sangalaniammal, and attracts numerous pilgrims annually in August. Four miles south of Pondicherry is the village of Aryankuppam, where there is a very ancient Roman Catholic church.

VILLUPURAM—KATPADI BRANCH LINE.

TIRUKOILUR.

Tirukoilur (pop. 8,276) is a Union town situated in the Tirukoilur taluq of the South Arcot district, 118½ miles from Madras (Egmore). The town is on the south bank of the Pennar river, which has to be crossed to reach the station.

Local Accommodation.—In the town there are some Brahmin hotels and a choultry, where Indian travellers of all classes can find accommodation.

Road Conveyance.—If previous notice be given, bullock-carts can be hired at the station.

Local Manufactures and Products.—The chief products are jaggery, paddy, groundnuts and stone.

Local Officials.—The Deputy Collector, Hospital Assistant, Forest Ranger, District Munsif, Salt Inspector, Local Fund Sub-Engineer, Tahsildar, Sub-Magistrate and Sub-Registrar.

Fairs.—A fair is held in the town every Wednesday.

Missions, Churches, etc.—There is a Danish Mission establishment at Kiloor, about a mile from the town.

Notable buildings and places of Interest.—Tirukoilur possesses an elaborately sculptured Vishnu temple containing inscriptions and dedicated to Thiruvikrama Gopalmurthi or Krishna. Large numbers of worshippers attend the great festivals, which are held in April and December annually. In the bed of the Pennar is a large boulder supporting a temple dedicated to Ganesha. The suburb of Kiloor contains an old Siva temple, and on a small hill on the opposite side of the river is a deserted temple, neither of which possess architectural merit. In Kiloor is also a Sīva temple with a gopuram eight storeys in height, which a century ago was partially used for

storing Government salt. At Arikandanallur near the station and built on a rocky eminence is an ancient Siva temple, the walls of which bear numerous inscriptions, and below which are three caves. Below the temple in a depression of the hill is a small lake, which has never been known to dry up.

TIRUVANNAMALAI.

Tiruvannamalai (pop. 21,244) is the head-quarters of the taluq of the same name in the North Arcot district, 141¼ miles from Madras (Egmore). The name Tiruvannamalai, which means the sacred red mountain, has been given to the town from the red appearance before sunrise of the hill below which it lies. It is the first town on the road from the Baramahal in the Salem district, through the Chengam Pass, and from it roads diverge to the north, south and to the coast. It is thus a trade centre for South Arcot and the country above the ghâts, while its hill with three fortified peaks has always been considered an important military point. The main peak is covered with jungle accessible only on foot, and from its summit rises a natural vertical column held by Sivite Brahmins to be a sacred lingam. The peak is 2,668 feet high, and the town, which is situated at the foot of it, is about three-quarters of a mile south-west of the railway station.

Local Accommodation.—A travellers' bungalow close to the station, which contains two rooms fully furnished, is in charge of a butler, who can supply meals if required; but spirits and aërated waters must be privately purchased. There are some chuttrams and several madams in the town, where free accommodation is allowed to all classes of Hindus. In some of the chuttrams meals are supplied gratis for three days, but in the others travellers must make their own arrangements. There are also numerous hotels, in which meals are served to all classes of Indians. The municipality maintains a dispensary.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—There is a refreshment room at the station where light refreshments and aërated waters may be obtained, and the butler in charge keeps a small stock of travellers' requisites for sale. The Railway Company has an officers' rest-house near the station, which, when not in use by railway officers, may be occupied by any European gentleman with the previous sanction of the District Engineer residing at Villupuram. If gentlemen are accompanied by their families, the prior sanction of the Agent, South Indian Railway, must be obtained.

This rest-house is partially furnished, but travellers will have to make their own arrangements for food while staying there.

Local Manufactures and Products.—The chief products are jaggery, paddy, ragi, kumbu, cholam, sugarcane, soapnuts, myrabolams, tobacco, bamboos and granite obtained from four large quarries around the foot of the hill.

Local Officials.—The Tahsildar, Sub-Magistrate, Sub-Registrar, Municipal Chairman, Forest Ranger, Police Inspector, Salt Inspector and Hospital Assistant.

Fairs.—A fair is held in the town every Tuesday, and, during the yearly Krithigai festival, a large cattle market is also held.

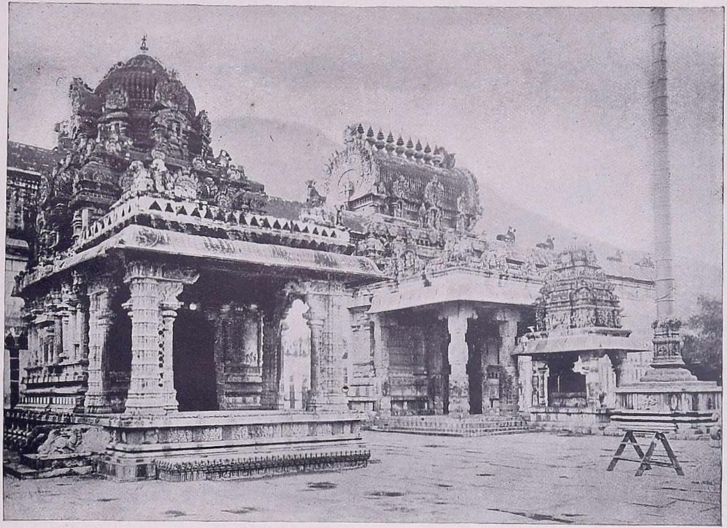
Missions, Churches, etc.—About 2 miles south of the station is a church of the Danish Mission.

Clubs.—A reading room for Indians is maintained in the town.

Historical.—Between 1753 and 1791 Tiruvannamalai was besieged on ten separate occasions and was six times taken, thrice by assault. The temple and the town adjoining it were on several occasions the scene of severe fighting, the marks of cannon balls being visible on these temple walls to this day. In 1753 it was closely besieged by Murtiz Ali Khan and Morari Rao and very gallantly defended by Barkat Ulla Khan on behalf of the Nawab of the Carnatic, until on reinforcements from Arcot being sent to his assistance the siege was raised. In 1757 the garrison abandoned the place on the approach of a French army under Soupires, but in August of the following year it was recaptured by Krishna Rao,

the Killadar of Tiagar. A month later, however, a strong detachment under Saubinet attacked and captured it after three assaults, when the garrison was put to the sword. In 1760 it was taken by Captain Stephen Smith, and in August of the same year was attacked by the Mysore troops who, after two unsuccessful assaults, withdrew to Tiagar. On the outbreak of the First Mysore War the allied forces of Hyderabad and Mysore invaded the Carnatic by the Chengam Pass. A desperate fight took place on 3rd September, 1767, near Chengam, 16 miles from Tiruvannamalai, when some 6,000 men under Colonel Smith totally routed the invading army. A second battle was fought at Tiruvannamalai which lasted two days and resulted in the allies losing 4,000 men and 64 guns. In 1790, after being repulsed from Tiagar, Tippu captured Tiruvannamalai.

Notable buildings and places of Interest.—The large Siva temple at the foot of the hill dedicated to the 'Tejo' or 'Fire' lingam. It has four large gopurams from nine to eleven storeys high and five minor ones. The temple contains many inscriptions and several fine structures, among which may be specially mentioned the small temple of Ganesha (*see* plate No. 37) and the hall of 1,000 columns. The Nattukottai Chetties, a wealthy mercantile community, have erected a fine mantapam containing 24 columns of polished granite, and renovated the temple to a large extent. The temple is famous on account of the Krithigai festival celebrated in honour of the completion of Parvati's penance and her reconciliation with Siva, who then appeared to her in the form of a flame of fire spouting from the top of Tiruvannamalai Hill, and thus terminated the darkness which had enveloped the world. The festival continues ten days, and on the evening of the last day, just before the rising of the full moon, is performed the ceremony of the 'Dipam'. This consists in the temple Brahmins removing a large covered vessel of blazing camphor from before the lingam within the Mulastanam or 'holy of holies' and carrying it to a mantapam in the centre of the temple courtyard, when the cover is suddenly removed and the flaming camphor dashed on the ground in front of the idol Arunachaleswara (Siva), which has been previously placed



Negative by Wiele & Klein, Madras.

See Page 130.

GANESHA TEMPLE, TIRUVANNAMALAI.

in the mantapam. This is the signal for a party of temple Brahmins to light up on the top of the hill a large torch built up in a huge bowl containing the camphor and ghee which have been offered by pilgrims during the festival. The blaze generally lasts for 48 hours, and the worshipper who first sees it, after having witnessed the ceremony in front of the idol, is supposed to secure great good fortune for the future. The rush of pilgrims to view the flame on the hill-top is so great that only by careful police control accidents are prevented. The number of persons attending the festival has been estimated at the high figure of 100,000.

On the hill above the temple is a tank known by the name of 'Mulaippal thirtham', and which is noted for the remarkable purity of its water. In the hills about Tiruvannamalai are several rock-cut caves, and on a low eminence, a quarter of a mile to the west of the station, is a small temple dedicated to Subramanya, the eldest son of Siva.

Sport.—About 2 miles south of the station hare, partridge, quail and antelope can be shot. Shikaries and coolies are available.

POLUR.

Polur (pop. 8,799) is a Union town in a taluq of the same name in the North Arcot district, 159½ miles from Madras (Egmore). The whole of this taluq is mountainous, the Javadi Hills rising to 2,800 feet in height, occupying a large portion of it. The town is 544 feet above sea-level, and lies two miles west of the Cheyar river, which irrigates the surrounding country.

Local Accommodation.—There is a travellers' bungalow, which may be occupied on payment, but is provided with neither furniture, crockery nor servants. Fowls, eggs and milk are the only items of food procurable locally. There are hotels and a chuttram for Indians. Travellers may live rent free at the chuttram, but must make their own arrangements for food.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Local Manufactures and Products.—Weaving and shoemaking are the principal industries, and paddy, ragi, kumbu, cholam, gram, tamarind, karanai root, bamboos, junglewood, myrabolams, soap-nuts and tanning bark are the chief products.

Local Officials.—The Tahsildar, Union Chairman, Sub-Magistrate, Sub-Registrar, Forest Ranger and Hospital Assistant.

Fairs.—A fair is held every Wednesday.

Missions, Churches, etc.—A Roman Catholic church has been built about a mile north-east of the station.

Historical.—The history of the taluq can be traced as far back as the year 1596, when Bungaru Yatusama Nayudu, the 22nd Zemindar of Venkatagiri, who had obtained the title of Rajah Bahadur from the Court of Hyderabad, having suddenly died, his three young sons and an adopted Brahmin boy, Rama Rao, were summoned to Hyderabad to receive their shares of the ancestral property. The adopted son, who was given the taluq of Polur, dying without issue, Polur reverted to the eldest branch of the family.

Notable buildings and places of Interest.—The only objects of interest are a temple dedicated to Narasimhaswami, or the lion incarnation of Vishnu, and a small ruined fort about which nothing is known. The following is the legend regarding the River Cheyar:—Many years ago, the river was called the Skandanadi, because Skandaswami or Subramanya, when fighting against the demon Tarakasuran, requiring water for his army, ordered his peacock to procure it by picking a hole in a hillside and this formed the source of the present river. After the lapse of ages, two brothers, the sages Vasadu and Sumati, took up their abodes upon opposite sides of the river. They were so deeply engaged in meditations that they only opened their eyes once in 12 years to eat what fruits they found to hand. Upon one of these rare occasions, the brother who lived on the southern side of the river, finding the country desolated with famine and impelled by hunger, crossed the stream and plucked fruit within his brother's domain without the latter's knowledge. This crime, which rendered the

offender liable to punishment both in his present and future existence, was atoned for by the loss of a hand. The other brother advised the mutilated man to worship at Polur and after that to bathe in the Skandanadi. The remedy proved efficacious, the hand was restored and the river became known as the Bahudanadi or 'hand-giving river', the Telugu equivalent for which is 'Cheyar'.

Tirumalai, 6 miles north-east of Polur, contains two Jain temples, and in it reside many Jain families. In this village is a most striking representation of a Jain figure, 16¼ feet high, which is roughly cut on the face of a cliff near the summit of the hill. Close to the lower temple are some rock chambers constructed in a natural cave in the scarp of the mountain side. The walls of the caverns are decorated with numerous frescoes, on the whole very well executed, the most interesting being a circular design, having a Jain figure seated in the centre, with the surrounding partitions filled with nagas, monks, white-hooded nuns and others.

Sport.—Good shooting is obtainable in the reserved forests on the Javadi and Karnatighur Hills with the permission of the Forest Department. Wild buffalo, cheetah, bear, hyæna, sambur, deer and wild pig are common, while tigers are occasionally seen.

ARNI ROAD.

Arni Road (pop. 6,390) is situated in the Polur taluq of the North Arcot district, 169¾ miles from Madras (Egmore). Passengers for Arni, 6 miles east of Arni Road, alight at this station.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—A waiting room is provided at the station for first and second class passengers.

Local Manufactures and Products.—Paddy and gram are the chief products.

Local Officials.—The Village Munsif, Karnam, Revenue Inspector and Salt Sub-Inspector. At Arni the local officials are the Deputy Collector, Deputy Tahsildar, District Munsif and Sub-Registrar.

Notable buildings and places of Interest.—About 6 miles west of this station at Padaved are the ruins of a great city, probably of Pallava origin, but now for the most part buried or covered with scrub-jungle. The following are the principal remains at present visible:—The Rumkambalana temple, at which a festival is still held annually in July, and the Ramaswami kovil. These two temples are about three-quarters of a mile apart and the road between them was originally floored with stone; a portion of the pavement is still in existence. In olden days the festival car used to be dragged from one temple to the other along this road, on the sides of which are several small temples, all in ruins and overgrown with prickly-pear and shrubs. In one of these temples is a stone image of the monkey god Hanuman, well carved and in a good state of preservation, and near the roadway the foundations of some of the old houses are still to be seen. Traces of a large fort are also visible, which evidently contained many buildings, though only a ruined temple, known as the Periya Varatha Rajah Perumal, is now left as a relic of the past. A small fort is still in existence; but the structures which were in it have all disappeared with the exception of a small temple called Chinna Varatha Rajah Perumal. There are rumours that ryots occasionally find ancient coins while tilling the land; but such finds have always been kept secret.

VELLORE.

Vellore (pop. 49,746) is a Municipal town and the chief town of the North Arcot district, $192\frac{3}{4}$ miles from Madras (Egmore) and 6 miles from Katpadi Junction. More than a fourth of the total population are Mussalmans, the descendants of the soldiery brought down by the Muhammadan invaders from Bijapur and Golconda. The town stands about a mile south of the Palar river and is about 700 feet above the level of the sea. The original settlement was Vellappadi, now a suburb, which derived its name from the circumstance of its being situated in the midst of a forest of Vela or babool trees. Vellore is often called Royavellore to distinguish it from Ellore in Godavery, known as

Negative by A. D. G. Shelley. *See Page 139.*

GOPURAM OF THE TEMPLE AT VELLORE.

Uppuvellore or Salt Ellore. It contains a large masonry fort which is considered to be one of the most perfect specimens of military architecture in the south of India and was formerly a cantonment, but no troops are quartered here now. A Station Staff Officer is, however, still maintained for the disbursement of payments to the families of sepoys serving elsewhere. Overlooking the town on the east is a range of hills from which rise three peaks, Murtizghar, Gajjaraoghar and Sajjaraoghar, which were formerly fortified. The defences on the first named and most northern eminence were constructed by the last Governor of Vellore; and the other two, of which Sajjaraoghar is the more southerly, by the Mahrattas. The town at the foot of the hills was surrounded by a wall and connected by lines of fortification with the hill forts, from which another defensible wall was constructed to the banks of the Palar river. The station is very healthy, though the heat is great owing to radiation from the rocky hills which surround it.

Local Accommodation.—A fully furnished travellers' bungalow, capable of accommodating two persons, is maintained. Meals can be supplied by the butler in charge if required; but beer, spirits, etc., must be privately arranged for. Provisions of all sorts are procurable in the local bazaar. For Indians there are chuttrams, where travellers of all classes may put up, making their own arrangements for food and cooking. In addition to these, there are Brahmin, Sudra and Muhammadan hotels. There is a hospital under the supervision of a District and Assistant Surgeon close to the station and a Military Hospital within the fort.

Road Conveyances.—Jutkas and bullock-carts are available at the station.

Railway Facilities.—A waiting room is provided at the station for first and second class passengers.

Local Manufactures and Products.—At Saidapet, 1¼ miles north-east of the station, brassware is made in large quantities. Boots, shoes and slippers and wooden toys are made in the local bazaar. At the Central Jail, about 2½ miles south of the station, much excellent work is done by the prisoners, such as brass and copper

work, weaving, carpentry, shoe-making, carpet-making, tent manufacture, etc. Tourists should make a point of seeing the goods exhibited at the sale-room where articles, such as carpets, blankets, sheets, towels, napkins, tablecloths, furniture, tents, fancy tables, purdahs, mats, etc., made by the prisoners can be purchased at reasonable rates.

The chief produce of Vellore is paddy, kumbu and ragi, and it is the most important centre of the grain trade of the district.

Local Officials.—District Forest Officer, District Medical Officer, Chaplain, Executive Engineer, Assistant Engineer, Deputy Inspector-General and Assistant Superintendent of Police, Tahsildar, Sub-Registrar, Assistant Commissioner of Salt and Abkari, Jail Superintendent and Staff Officer.

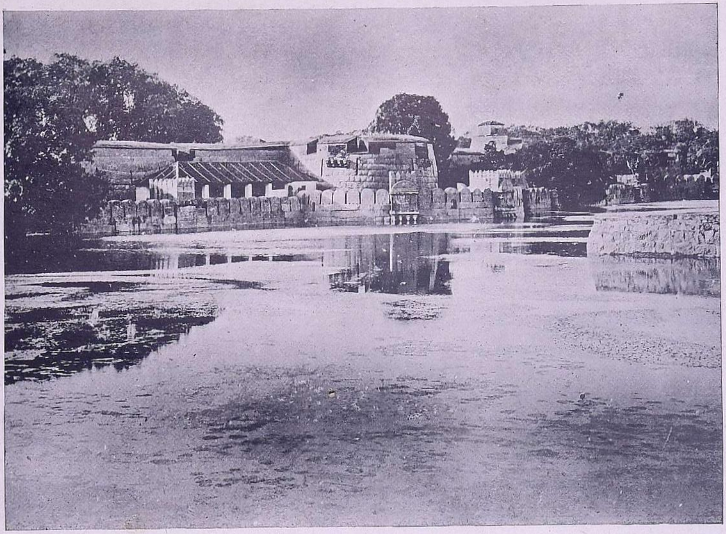
Missions, Churches, etc.—There is a Protestant church within the fort, and a church belonging to the American Mission a quarter of a mile to the east of the station close to the hospital. The town also possesses two Roman Catholic churches, one close to the station, the other about a mile-and-a-half east of it. The American Mission supports a college for the education of all classes of children, and Government maintains a girls' school and an Indian high school. A fourth school is under the management of the Chaplain of the district.

Clubs.—The European club is about three-quarters of a mile from the station, and the Indians possess a reading room.

Historical.—According to tradition the fort was built in 1295 by a native of Bhadrachalam on the Kistna, named Bommi Reddi or Nayudu, who obtained permission to settle in Vellore from a Chola Rajah. The designer is said to have been a son of Bommi Reddi, but it is not improbable that the fort was laid out by early Italian Engineers; at any rate, it is obvious that the upper brick parapets, which are pierced with embrasures, is the work of a European and of much later construction than the remainder of the fortifications. From an inscription on the walls of a temple in the Gudiyattam taluq, it would appear that neither the fort nor the temple inside it could have been built before

the middle of the fourteenth century, and that their antiquity must have been locally exaggerated. About A.D. 1500, Vellore passed into the possession of Narasinga Raya of Vijayanagar, from which dynasty it was taken by the Sultan of Bijapur in the middle of the seventeenth century. The Mussalmans ruled in Vellore until ousted by the Mahrattas under Tukoji Rao, to whom the fort was surrendered in 1677 by Abdulla Khan, the then commandant. Towards the close of the seventeenth century, Zulfikar Khan, a celebrated General of the Moghul Emperor Aurungzeb, besieged the fort for two years, but was ultimately bought off by the Governor Sinkoji on payment of 1,50,000 pagodas. In 1708 Daud Khan, another Moghul General and Nawab of the Carnatic, drove the Mahrattas out of this stronghold after a siege of four and a half months, and two years later, his successor, Sudat Ulla Khan, gave Vellore and the surrounding country in jagir to his brother Ghulam Ali Khan, whose grandson Mortiz Ali held the fort for many years until dispossessed by the combined forces of the British and the Nawab Muhammad Ali, after a three months' siege in 1763. In 1779 Hyder Ali, during the Second Mysore War, surrounded Vellore with a circle of desolation by burning down the villages and crops within a radius of ten miles, and two years later, he proceeded to regularly besiege the place, but, after his failure to capture Wandiwash, was obliged to restrict his operations to a blockade. The troops in Vellore, who were commanded by Colonel Ross Lang, were reduced to dire straits for want of food until November 3rd, 1781, when Sir Eyre Coote succeeded in throwing in a fresh supply of provisions. The relief was, however, only temporary, as, after news of the reverse at Palupet near Sholinghur, and, in consequence of the approach of the rainy season, the British troops were compelled to retire to Madras, and thus allowed the blockade to be renewed. On January 2nd, 1782, the British again took the field, and on the 11th a convoy with three months' provisions was passed into the fort, which had again been reduced to extremities. On the outbreak of the Third Mysore War in 1790, the British troops were massed at Vellore, and, except for the Vellore Mutiny in 1806, the military history of the fort then closed. During the operations

of 1780-81, the value of the hill forts which could command the main work with artillery fire was recognised, and they were accordingly held with great stubbornness against attacks directed by skilled French officers. The most determined attempts were made to capture Sajjaraoghar, now known as 'Sayers Hill', but all proved ineffectual against the courage and skill of Lieutenant Par, who commanded the fort. On the 10th July 1806, at 2-30 a.m., the Indian troops in Vellore rose against the European portion of the garrison, consisting of two companies of the 69th Regiment (now the 2nd battalion of the Welsh Regiment). Ten officers and 115 men were killed, besides others wounded. The immediate cause of the rising was the introduction of a new turban and a cross-shaped turnscrew, which superstition translated into a design to convert the sepoys to Christianity, though it was proved that the dissatisfaction had been encouraged by the members of Tippu Sultan's family, who had been permitted to live in Vellore under scarcely any restraint. The Indian garrison consisted of six companies of the 1st battalion of the 1st Regiment and the 2nd battalion of the 23rd Regiment of Infantry, numbering upwards of 1,500 men. On the night of July 9th, the guards were furnished by the 1st Regiment who were the principal conspirators. In the early morning a band of mutineers marched silently to the main guard which was composed principally of Europeans, and with the Indian sepoys on guard turned on their British comrades and killed them. A party of mutineers then ran to the parade ground where the 23rd Regiment had formed up, and induced them to join in the rising. These men allowed themselves to be marched to the European barracks (now the Civil dispensary), and, after surrounding the building, poured, under the orders of their Indian officers, volley after volley upon the sleeping and defenceless soldiers. A party of the 1st Regiment then proceeded to massacre the European Officers and their families, many of whom were killed in bed. In the meantime the Europeans who had escaped managed to collect and offered a most gallant resistance. They succeeded in securing possession of the main entrance to the fort, and by so doing prevented the drawbridge from being raised. While these events were progressing, the leaders of the mutiny



Negative by A. D. G. Shelley.

See Page 139.

VELLORE FORT.

proclaimed Fateh Hyder, the second son of Tippu Sultan, as Rajah and hoisted the Mysore banner on the fort flagstaff. The Europeans then sallied, and a man of the 69th Regiment succeeded in climbing the pole and removing the flag. News of the mutiny had in the meantime reached Colonel Gillespie commanding the 19th Dragoons at Ranipet, and at 9 a.m. he reached Vellore with a squadron of his own corps and a troop of the 7th Native Cavalry. These reinforcements quickly put a different complexion on the struggle and in a short time the mutiny was effectually crushed. About 350 sepoys were killed in the fort, the ringleaders were blown away from guns, and the 1st and 23rd Native Regiments were struck off the strength of the army.

Notable buildings and places of Interest.—The fort (*vide* plate No. 39), which is of an irregular four-sided trace, is one of the most perfect specimens of military architecture to be found in Southern India, and consists of a main rampart broken at irregular intervals by round towers and bastions. Below the ramparts is a *fausse-braie* with machicolated turrets and separated from a solid masonry counterscarp by a broad wet ditch of varying width. A covered-way surrounds the fort, except on the north side, where the main road to Salem now occupies the glacis. The old entrance was by a winding roadway with massive gates, and protected by a drawbridge. The ditch is supplied with water by a subterranean drain connected with the bathing tank of Sooryagoonta. The main walls are built of massive granite stone, admirably cut to join and fitted together without mortar. The upper parapets are of brickwork in which the embrasures are cut. Within the fort in the north-east angle stands the temple, which for many years was used as an arsenal, and is a most interesting structure. Two centuries ago the temple was defiled by the shedding of blood in it and has since never been used regularly for religious purposes. The entrance is topped by a fine gopuram of seven storeys, about 100 feet high, with massive gates and rich carvings (*vide* plate No. 38). It is sacred to Siva under the title of Jalakanteswara, or Siva 'residing in the water'. There are two dwarapals or door-guardians of blue granite at the entrance of the gopuram. The sides of the passage

through the gopuram are lined with pilasters ornamented with medallions containing groups of figures. Among them is a representation of Bommi Reddi, who built the fort and temple. On the left hand after entering, within a distance of a few yards, is a stone pavilion called the Kaliyana mantapam, in which formerly the idol was placed when his marriage was yearly celebrated. It contains monolithic sculptures of marvellous beauty. On either side of the steps of the mantapam there are pillars carved to represent various animals and monsters, one above another, in a way which shows enormous labour and great skill. In the mouth of one of the animals was a ball of stone which could be freely turned within its jaws, but could not be extracted. This has, however, been lately destroyed by some mischievous person. The two ornaments of the roof are particularly striking, and represent three circles of parrots hanging heads downwards and holding in their beaks and claws the open petals of a lotus flower. Each is carved from one large stone, and the delicacy of execution is most remarkable. The centre of the hall is supported upon huge monoliths, cut into groups of fine pillars, joined by thin stone panels, fretted with graceful patterns, the pillars and the four panels joining being carved out of a single stone. Each pillar has upon its face figures from one to two feet in height, well proportioned and magnificently chiselled in very high relief, the limbs standing clear away from the background. In fact, every stone in this wonderful building is well worth notice. A corridor runs round the temple enclosure supported by many pillars, all with carvings on them (*vide* plate No. 40). There is a carved mantapam at each corner of the enclosure. Opposite the mantapam in the north-west corner is a well which is worthy of notice from the fact that below the usual water level it has a pivoted stone doorway. This leads to a spacious subterranean mantapam supported on stone pillars, and from which a passage leads probably to the Palar. Rumour has it that the temple jewels are concealed in this mantapam under the guard of malignant evil spirits. The supply of water in the well is too copious to allow of it being emptied for the investigation of this curious mantapam, which was viewed by the Station Staff Officer's clerk during the exceptionally dry season of 1877-78. Around the church, inside the fort, are the

mahals which were the residence of the family and descendants of Tippu. The old cemetery is a little to the south-east of the fort and contains the tombs of European officers and soldiers of the 69th Regiment who fell during the Mutiny of 1806. Hazrat Makam, the tomb of a Muhammadan saint, is in a street of the same name about 250 yards west of the fort. The tombs of Tippu's family, consisting of ten chief and about 400 minor members, are about three-fourths of a mile west of the fort, in an enclosure which is not well kept up. This is not credible as out of 15 acres of land granted by Government three acres only are now covered by tombs, the rest of the land being rented for up-keep of the place.

Half-a-mile from the fort lies the tomb of a dancing girl who was murdered in the temple by a Muhammadan Governor about the end of the seventeenth century. Service at the temple was discontinued in consequence of this murder, the temple jewels disappearing about the same time. The jewels have never been found and were either seized by Muhammadans, or concealed in the underground mantapam.

There is a ruined temple at Vellappadi said to have been in existence at Vellore before the construction of the fort. Tradition asserts that this was the residence of a Chola Chief at the time that Bommi Reddi came from the north and built the fort.

KATPADI JUNCTION.

Katpadi (pop. 2,756), 696 feet above sea-level, is a junction station with the Madras and Southern Mahratta Railway. It is situated in the Gudiyattam taluq of the North Arcot district, 198 miles from Madras (Egmore). Passengers for Madras, Arkonam, Jalarpet, Bangalore, Salem, Erode and Calicut change here. Two miles from the station the river Palar is crossed by a masonry bridge about half-a-mile in length.

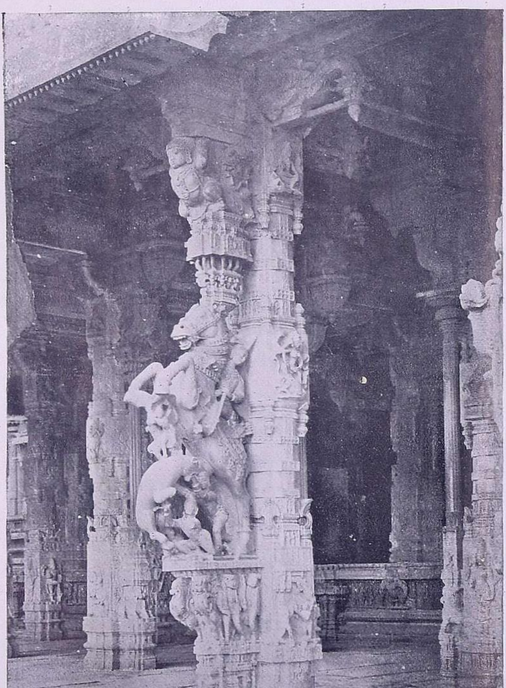
Local Accommodation.—Near the station is a travellers' bungalow which is fully furnished and can accommodate two persons. Meals can be supplied by the butler in charge if required, but liquor must

be privately purchased. Fowls, eggs and milk can be purchased locally. There are chuttrams and hotels, where Indian travellers of all castes can find accommodation.

Road Conveyances.—Jutkas and single bullock-carts are procurable at the station.

Railway Facilities.—A waiting room is provided at the station for first and second class passengers, and a refreshment room under the management of the Madras and Southern Mahratta Railway Company. There is also a refreshment room for Indian passengers.

Fairs.—A fair is held every Saturday near the station.



Negative by A. D. G. Shelley. *See Page 140.*

COLUMN, VELLORE TEMPLE.

TANJORE DISTRICT BOARD RAILWAY.

MANGANALLUR.

Manganallur (pop. 1,220), on the Tanjore District Board Railway, is situated in the Mayavaram taluq of the Tanjore district, 179¼ miles from Madras (Egmore). The village, which is on the north bank of the river Arasalar, is about three-fourths of a mile from the railway station.

Local Accommodation.—In the village is a choultry, where Indian travellers of all classes, except Panchamas, can find accommodation free of charge. They must, however, make their own arrangements for food.

Road Conveyance.—Bullock-carts can be obtained at the station if previous notice be given.

Local Manufactures and Products.—Paddy is the chief product.

Objects of Interest.—At a place called Valavoor, about a mile and a half north of this station, is a Siva temple with inscriptions, which attracts a large number of worshippers during the time of its annual festival held in the months of April and May. The legend with regard to this temple is as follows:—In remote ages many rishis with their families lived in the Darakavanam (sacred forest) at Valavoor, where they passed their days in penance and meditation. The god Siva, in order to test their honesty of purpose, disguised himself as a beggar and appeared naked before them holding in his hand a 'Thiruvasi' (cocoanut shell for alms) and singing sacred songs very melodiously. The wives of the rishis, hearing the music, came out of their houses, and, being attracted by his beauty and his sweet songs, followed him for a considerable distance, some of them throwing their bangles down and otherwise showing they could not control themselves. They wanted to embrace the Swami, but he replied that he would embrace them at Madura in the form of a Chetty (bangle seller),

and so saying picked up all the bangles and disappeared. The rishis, having heard of their wives' behaviour, determined to kill the supposed beggar, and, for this purpose, made a big yagam or sacrifice and thus raised several devils, giants and other monsters, whom they ordered to destroy Siva. This they could not do, and the rishis then procured an elephant which they directed to swallow Siva. This it did to the grief of Parvati and her son Skanda, who witnessed the scene. Siva, however, soon burst the body of the animal, which he afterwards wore as a garland round his neck, and his deliverance is thus represented in the temple to the present day.

PERALAM JUNCTION.

Peralam (pop. 2,083) is situated in the Nannilam taluq of the Tanjore district, 183¾ miles from Madras (Egmore). This station is the junction for the Peralam-Karaikkal Railway and that at which the Customs examination takes place on goods, luggage or parcels arriving from French territory. No duty is levied on goods going into French possessions. Passengers proceeding on a short visit beyond the British frontier are advised to declare the contents of their baggage to the Customs (Sayer) Superintendent at Peralam, depositing with him such articles as would be dutiable if brought from French territory, which will be handed back free on their return to British territory.

The scale of charges for dutiable articles is 5 per cent. *ad valorem.* Piece-goods are charged at 3½ per cent. and food grains are passed free.

Local Accommodation.—A travellers' bungalow is near the station. Close by is a choultry for Indians, where all classes can find accommodation free of charge, but they must make their own arrangements for food. There are also two hotels for Indians in the village.

Road Conveyance.—Bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—Paddy is the chief product. There are two rice mills.

Local Officials.—The Customs (Sayer) Superintendent, Sub-Registrar and Revenue Inspector.

Objects of Interest.—Two miles south-east of this station is Tirumalappathu, a place of pilgrimage, containing a Siva temple. At the time of the annual festival during the month of Vikasi (May or June), large numbers of worshippers assemble from all parts of the district.

NANNILAM.

Nannilam (pop. 2,745) is a Union town in a taluq of the same name in the Tanjore district, 189 miles from Madras (Egmore). The railway station is at Sennavur, Nannilam being 3 miles to the west.

Local Accommodation.—A travellers' bungalow, which contains a table and a few chairs only and has two rooms, is maintained by the Local Fund Board at Nannilam. Fowls, eggs and milk are the only articles of food which can be procured locally. There is no cook at this bungalow. Close to the railway station is a chuttram for Indians, where free accommodation can be had by all classes, and in Sennavur are two hotels. In Nannilam there are chuttrams, Brahmin and other hotels. Free accommodation is given to all classes at the former, and meals are served at the latter. At Enangudi, a village 2 miles east of the station, a wealthy cultivator maintains a chuttram, where free meals are given to Brahmins and supplies to Bairagis; there is also a Local Fund dispensary at this place. The Local Fund Board maintains a dispensary at Nannilam.

Road Conveyances.—From the railway station to the town of Nannilam is a good metalled road. Jutkas and bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—Paddy is the chief product.

Local Officials.—The Tahsildar, Sub-Magistrate, Sub-Registrar, Police Inspector and Hospital Assistant.

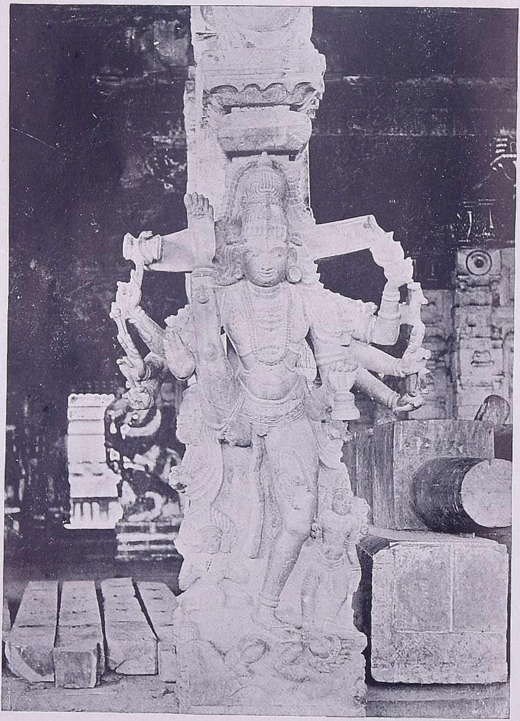
Missions and Churches.—One mile south of Nannilam is a Wesleyan Mission church.

Objects of Interest.—At Nannilam is an old Siva temple, and within 3 or 4 miles are several places of pilgrimage, among which may be mentioned :—

Thiruppugalur, which contains a famous Siva temple, where a large festival is held in the Tamil month of Chittrai (April and May): *Thirukkanapuram*, where there is a Vishnu temple as important as the large one at Srirangam (Trichinopoly): *Thiruchungattangudi* or *Raktaaranaiyam* (red forest), at which an annual festival is held in April and May: *Srivanjiya* (so-called because Vishnu here recovered his separated wife Lakshmi), where there are tanks so sacred that bathing in them removes all sin, even so great a sin as Brahmahatti (the murder of a Brahmin): and *Tiruppanayur* containing a Siva temple.

TIRUNATTIYATTANGUDI.

Tirunattiyattangudi (pop. about 425) is situated in the Mannargudi taluq of the Tanjore district, 203½ miles from Madras (Egmore). The village is about three-quarters of a mile north-west of the station and is a place of pilgrimage. Its name is a compound of the words Tiru—Natti—Yattan—Gudi, meaning Holy Holding Receiving Temple. The legend connected with the place is as follows :—A General of one of the Chola Kings reigning at Tanjore had a country seat at this village. Being a religious man he spent his time, when not in the battle field, in worshipping the presiding deity Rathnapureswara and Mangalanayaki his divine spouse. On a certain occasion, war having broken out, he was called away to the command of his sovereign's army. He anticipated the war would last two years, and before leaving, he provided a store of grain for his family and for the daily offerings to the deity sufficient to last the time he would be away. During his absence a severe famine broke out and the wife, finding her store



Negative by W. A. Cross.

See Page 153.

FIGURE IN TEMPLE FACADE, AVADYARKOIL.

of grain exhausted, made use of that set aside for the deity, considering the god would think it no sin on her part to appropriate it for such a purpose. On the termination of the war, the General returned home filled with pleasure at the prospect of resuming his devotions. Great, however, was his horror at finding how the grain had been disposed of, and so great was his rage that he at once slew his wife and, pursuing his three sons, who, on seeing the fate of their mother, had fled for their lives, caught one up and slew him at a place called Kumaramangalam (place of the son); a second was overtaken and killed at Pullamangalam (a place of the same meaning); the third he killed at Virkunnam (Perspiration Hill). He now returned to put an end to his youngest son and, notwithstanding the intercession of his neighbours who pleaded that so young a child could not be guilty of a crime, he threw him up in the air with the intention of receiving him on the point of his sword in the fall, when, lo! the sword was turned into a soft flower wreath and the child was miraculously suspended in the air. The astonished father, on looking upward, saw the god robed in light with the forms of his slain wife and children standing on either side of him, and heard that what had been done had been but to test his faith. He then, rising in the air, was translated with his wife and children to Kailasa (Heaven). The General was known as Kotpali Nayanar and the village from this time was called Tirunattiyattangudi.

Road Conveyance.—Bullock-carts can be obtained if previous notice be given.

Local Manufactures and Products.—The chief product is paddy.

Local Official.—The Village Munsif.

MUTUPET.

Mutupet (pop. 3,000), 228 miles from Madras (Egmore), is a busy trading port on the river Korayar, 7 miles from the sea and situated in the Tiruturaipundi taluq of the Tanjore district. It has a large Muhammadan (Lubbay) community, who trade principally with Ceylon.

Local Accommodation.—Close to the railway station is a travellers' bungalow maintained by the P.W.D., which has sufficient accommodation for two families, but is practically unfurnished and has no cook. Meat, eggs, fowls and milk can be procured

locally. For Indians there are choultries, where free accommodation is given to all classes except Panchamas, but travellers must make their own arrangements for food. Besides these, there are Brahmin and other hotels.

Road Conveyance.—Bullock-carts are usually procurable at the station.

Shipping Arrangements.—The river Korayar runs through the town down to the sea 7 miles away. Cargo is shipped from the town into boats of shallow draught which sail down the river and out to sea, where the goods are transferred to large country vessels, which ply between Mutupet and Colombo and are generally anchored some 6 to 7 miles from the shore. The journey down the river and out to the ships takes 12 hours in the fair season and 10 in the monsoon, the charge being Rs. 6 per boat. There are a number of boats in Mutupet and some large sailing vessels on the Colombo service. Rice is the chief export, and a large quantity is sent to Ceylon every year; betelnuts and timber are the chief imports, but the trade in them is small. A Sea Customs Superintendent is stationed at Mutupet to collect duty.

Local Manufactures and Products.—The chief product of Mutupet is cocoanut.

Local Officials.—The Customs Superintendent, Sub-Registrar and Hospital Assistant.

Fairs and Festivals.—A festival is held in September annually in the Muhammadan mosque, large numbers assembling on the occasion from surrounding villages.

Objects of Interest.—About one mile west of the station is an old musjid, erected to the memory of one Shaik Daud Avuliah, who died here many years ago.

ADIRAMPATNAM.

Adirampatnam (pop. 10,021) is a thriving port on Palk Strait $237\frac{1}{4}$ miles from Madras (Egmore). It is a Union town in the Pattukottai taluq of the Tanjore district, and lies 1 mile to the north of the railway station.

Local Accommodation.—About 2 miles south-west of the station, at Rajamadam, is a Rajah's choultry known as Mohanambalpuram, which is managed by the Tanjore District Board, where all classes of Indians can have accommodation and meals free. There is a travellers' bungalow for Europeans also at this place. Attached to the choultry is a Lower Secondary school maintained out of choultry funds at which free board and tuition are given.

Road Conveyance.—Bullock-carts are procurable on previous notice being given.

Shipping.—Within two sand spits is a shallow harbour in which small trading vessels of from 150 to 200 tons burden find shelter when the sea is rough outside, and where the loading is generally done from the boats which carry their freight by canal from the town. Steamers rarely touch at this port, and then usually only to pick up emigrants for Ceylon.

Local Manufactures.—Cocoanuts and salt are the chief products of the place. Paddy is largely imported, and, after being husked, is exported to Colombo, to which port cocoanuts, salt-fish and poultry are also despatched in considerable quantities.

Objects of Interest.—The Muhammadan mosque, said to contain the tomb of Shaik Ala-ud-din Avuliah, a famous fakir, who died about 400 years ago, is a fine Saracenic structure.

PATTUKOTTAI.

Pattukottai (pop. 5,994) is a Union town and the head-quarters of the taluq of that name in the Tanjore district, 245 miles from Madras (Egmore). The town is situated about two furlongs to the north of the station and is about 7 miles from the sea coast.

Local Accommodation.—The District Board maintains a hospital and a European travellers' bungalow, which will accommodate two

persons, but is scantily furnished and unprovided with crockery. About half-a-mile distant is a Local Fund chuttram, where all classes can find accommodation free of charge. Other private chuttrams provide similar conveniences to Indian travellers, who must provide their own food. Near the Local Fund chuttram is a bungalow for Indian officials. There are several Brahmin and many Sudra hotels and some Brahmin coffee-houses.

Road Conveyances.—Bullock-carts and jutkas can be had at the station.

Local Manufactures and Products.—Groundnut is the chief product, but chillies, mangoes, tamarind and jack fruit are also grown for export. Sandals, furniture, condiment boxes and other articles made of jack wood and ant-proof brass vessels for holding ghee and oil are manufactured.

Local Officials.—District Munsif, Tahsildar, Stationary Sub-Magistrate, Inspector of Police, Sub-Registrar, Chuttram Tahsildar, Local Fund Assistant Engineer, Postmaster, Schoolmasters of the District Board School and Government Girls' School and the Civil Apothecary.

Fairs and Festivals.—A weekly market is held on Mondays, at which grain, salt-fish, vegetables and cattle are offered for sale. The Nadiyamma (local village goddess) festival, lasting ten days in April, attracts about 10,000 persons from the neighbourhood. On the fifth day of the festival the goddess is decorated with varagu rice and taken in procession.

Churches and Missions.—At Anneikkadu is a Lutheran Mission (which maintains a connected school in Pattukottai) and two churches, one under the S.P.G. and the other under the Lutheran Mission. About half-a-mile west of the station is a Roman Catholic church, which is largely attended at Easter.

Object of Interest.—The old ruined fort, situated a mile to the north-west of the station, is called Pattumalarayan, from which Pattukottai takes its name.

ARANTANGI.

Arantangi (pop. 3,065) is situated in the taluq of the same name in the Tanjore district, 273¼ miles from Madras (Egmore), 28 miles north of the port of Ammapatnam. The village is situated half-a-mile to the west of the railway station, which is the present terminus of the Tanjore District Board Railway.

Local Accommodation.—Two furlongs to the north-west of the station is a District Board chuttram, consisting of three separate buildings, one for Europeans, one for Brahmins and one for other castes. No charge is made for halting here, but travellers must arrange for their food. Besides these, there are some Brahmin and Sudra hotels.

Road Conveyances.—Bullock-carts can be hired by previous arrangement, and bullock and pony jutkas are also obtainable at reasonable rates. Pudukottai, the capital of the Indian State of that name, 19 miles distant, is connected with Arantangi by a good metalled road, and there is a daily pony jutka service. Devakotta, 20 miles south of Arantangi, is the head-quarters of a large community of wealthy Nattucottai Chetties.

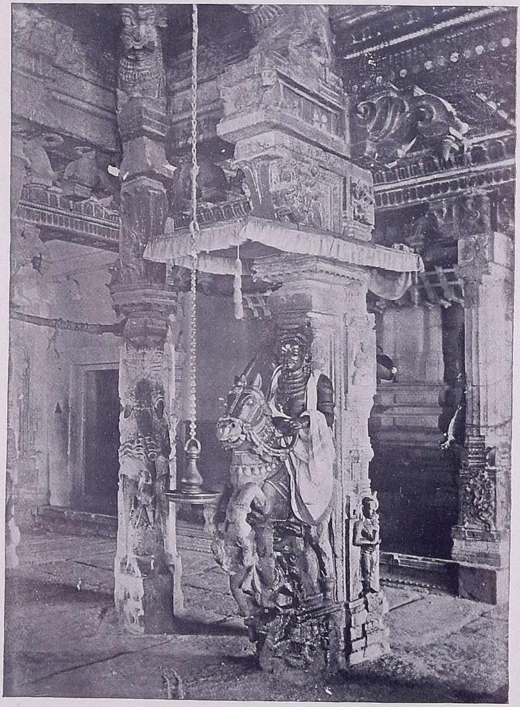
Local Manufactures and Products.—Paddy of a superior kind, kumbu, ragi, cholam, tobacco and groundnut form the principal products, whilst cotton, silk and laced cloths, suitable for both Hindus and Muhammadans, are manufactured. 'Kyley', a kind of cloth worn by Muhammadans, is woven and exported to Ceylon, and dyeing is extensively carried on.

Local Officials.—Tahsildar, Sub-Magistrate, Police Inspector, Salt and Abkari Sub-Inspector, Postmaster, Local Fund Overseer, Hospital Assistant and Head Master of the Local Fund School.

Fairs and Festivals.—A large general market is held every Tuesday, and, at the same time, a locally important cattle market, held about a furlong from the railway station, attracts many people, but chiefly the Nattucottai Chetties of Devacotta.

Notable buildings and places of Interest.—An old fort, partially dismantled, is still visible at the further end of the village and about a mile distant from the railway station.

Avadyarkoil.—About 8 miles to the south of Arantangi in the village of Avadyarkoil is an ancient temple, which, though small, is considered one of the most perfect specimens of its class in Southern India. The road from Arantangi to Avadyarkoil is a sandy track, which crosses several tank beds and the river Vellar. Bullock-carts and jutkas can be hired for the outward and return journeys and take about two hours to cover the 8 miles. The temple trustees have provided for European visitors a very comfortable bungalow built in a fine casuarina and cocoanut plantation on the banks of the river Vellar. No fees are charged for the use of this rest-house, which will accommodate two persons, but intending occupants should bring their own beds and provisions with them. For Indians there are three chuttrams, at one of which free food is always provided, and at the other two free food is given during times of festivals. These occur in December–January and in June–July and attract an immense number of pilgrims. According to legends the temple occupies the site where, after the deluge, Siva with a colony of three hundred disciples called Solias was established for the purpose of propagating the Brahmin religion. This colony was twice threatened with extinction, once by Luntak, the Viceroy of an early Pandyan king, and again, after Siva had returned to his paradise, by the spread of Buddhism in India. In both cases the devotees were saved by divine interposition, which, on the second occasion, resulted in the construction of the temple by Manakavachaka, a Pandyan Viceroy, who was the incarnation of Siva's gatekeeper 'Nandi'. When Siva withdrew in bodily form from his disciples, he left as a symbol of his spiritual presence a bright light which shone continuously at the foot of a guruntha tree. On the completion of the temple the goddess Parvati visited this tree for the purpose of wooing Siva, but she only allowed the disciples to see her feet, the rest of her person being invisible. The temple being dedicated to Manakavachaka, whose representation as 'Nandi' is a bull, the stone image of this animal, usually found in all Siva temples, is conspicuous by its absence. The dedication of the temple to a servant of the gods has also resulted in the principal deities, Siva and Parvati, being only symbolically



Negative by W. A. Cross.

See Page 153.

EQUESTRIAN FIGURE OF SIVA, AVADYARKOIL.

represented, the former by a golden cup surmounted by a five-headed cobra, and the latter by two golden feet instead of by the customary idols. The temple precincts are enclosed within three circumvallating walls each 25 feet high, the whole of the area within the second walls being roofed. The outer wall, besides enclosing several mantapams and shrines, a guruntha tree, and store-rooms, embraces on the west side a fine temple tank. The visitor, unless he be a Hindu, is not permitted within the second wall, a prohibition of no importance as the enclosure is dark and filled with the smoke from the temple cook room which is situated within the second wall to the right of the entrance. Within the third wall is the shrine of Siva, around which are the symbol of Parvati, some metal and stone images of lesser divinities, and a stone representation of the original guruntha tree, which died many years ago.

From the village street there is clear vista to the central shrine. There is but one ordinary entrance to the temple through the gateway beneath the main gopuram, but a large wooden gateway close by gives passage to the cars. Outside the main gopuram, which is 200 feet high, is a fine mantapam containing a shrine dedicated to Manakavachaka. The monolithic pillars of this mantapam are highly ornamented with eight-armed figures of Virabudra and other grotesque images (*vide* plate No. 41). On the ceiling, which is very elaborately and artistically painted with brilliant pigments, is depicted Ravana lifting up the Himalaya mountains. The three gopurams (one in each wall) differ in size, the two lesser being insignificant, but are surmounted by gilt finials. Passing through the main entrance and crossing a pavement 30 feet broad, the visitor arrives at the Panjaktshara mantapam, or place where Brahmins repeat their prayers of words containing five letters each. This is a fine structure supported on 50 pillars, the four centre ones having figures of the principal persons connected with the history of the temple, namely, Manikavachaka, Siva on horseback representing a groom (*vide* plate No. 42), the Pandyan Rajah Arimurthenan and Luntak, an unsuccessful claimant to the temple and demesne. The ceiling

of this building is decorated with brilliantly painted pictures of the Hindu Pantheon. The eaves of this and the Thiagaraja mantapam are magnificently carved out of solid blocks of stone, so accurately fitted together that the joints can hardly be detected. These blocks are sculptured to represent rafters, rails, nails, tie-rods and other details of a wooden structure. The stone of which the temple is built is a dark gray granite, hard and marble-like, obtained from a low hill about 5 miles distant from Avadayarkoil, and, despite the considerable age of the temple, the stone has weathered so well that the carvings are now as sharp and clean as when first executed. Between this mantapam and the second wall is the temple library containing a few ancient books and grantham (or cadjan leaf manuscripts).

To the west of this mantapam is a small Veyal Puliyar temple, only recently erected in place of an earlier building which collapsed some years ago. Behind this again is the temple tank, a sheet of water 200 by 150 feet, clear and deep, with a broad platform beneath its surface extending all round, and on which pilgrims stand to bathe. To the north-east of this tank is the lofty Thiagaraja mantapam with finely carved pillars. Besides having the sculptured eaves similar to those previously described, it possesses another masterpiece of the ancient stone-cutter's skill—in the centre of the ceiling is a monolithic block 10 feet square from which stone chains depend in rows, the links being all cut out of the parent block. Behind this mantapam and close to the north wall is the only specimen left of the guruntha tree. It is surrounded by a raised platform and is reputed to be of great age. In one of the store rooms are housed the silver-plated conveyances used in processions to carry the idols. The priestly offices are performed by the Solia Brahmins called Nambiars, a few families of whom still remain, who claim direct descent from the original colony founded by Siva.

PERALAM—KARAIKKAL RAILWAY.

KARAIKKAL.

Karaikkal (pop. 56,577), the chief town of the French province of the same name 198¾ miles from Madras (Egmore), and the terminal station of the Peralam-Karaikkal Railway, is situated on the Coromandel Coast about 1½ miles from the mouth of the river Arasalar, one of the branches of the Cauvery. This place, which is in charge of an Administrateur, who is subordinate to Pondicherry, is a healthy little town, the streets being for the most part broad and straight and, in some cases, planted with trees.

Local Accommodation.—For European travellers there is no accommodation in the town, as the only travellers' bungalow in the place is reserved for the use of French officials travelling on duty. For Indians there are chuttrams, where free accommodation can be obtained by all classes, who must, however, make their own arrangements for food ; and hotels, where meals are served to all classes of Indians.

Road Conveyances.—To Negapatam and Tranquebar, 12 and 7 miles distant, respectively, are good metalled roads. Jutkas and bullock-carts can be had at the station if previous notice be given. Passengers for Tranquebar will find it convenient to alight at Porear Road, where jutkas and bullock-carts are available on previous notice being given.

Railway Facilities.—There are two railway stations, one at the north end of the town called Porear Road and the other Karaikkal near the European quarter of the town. At the latter station a waiting room for first and second class passengers is provided.

Shipping Arrangements.—The port carries on a considerable trade in rice with Ceylon, and in betelnuts, sandalwood, camphor, spices and crackers with the Straits Settlements. There is also a large passenger traffic with Penang and Singapore, the B.I.S.N. and Asiatic Companies' steamers calling here regularly every

fortnight. The port is in charge of a Harbour Master (Maitre de Port), and there is a well-organized boat service. In front of the Port Office, which is about a quarter of a mile south of Karaikkal station, is a jetty at which passengers land and embark and cargo is shipped. The charge for a boat from the jetty to the steamer is Rs. 3, the journey occupying about an hour.

Local Manufactures and Products.—The weaving of country cloth is the principal industry, and paddy is the chief local product.

Local Officials.—The Administrateur (Administrator), Juge President (Judge), Procureur de la Republique (Public Prosecutor), Lieutenant de Juge (Sub-Judge), Medecin des Colonies (Doctor), Percepteur (Treasurer), Receveur de l'enregistrement (Collector), Conducteur des ponts et chausses (Sub-Engineer), Maitre de Port (Port Officer), Juge de Paix (Justice of the Peace), Commissaire de Police (Commissioner of Police), Directeur d'Ecoles (Director of Schools), and the British Consul.

Fairs and Festivals.—On the 14th of July is celebrated annually the Fete Nationale. In October the annual Kandiri festival is held at the Muhammadan mosque, and in June the Mango festival at the Hindu temple. The legend with regard to this last festival is as follows :—

On a certain occasion an individual in Karaikkal sent to his wife Kariamman two mangoes of a special kind with strict orders that they should be kept and served to him at his meals. In the meantime a sanyasi (recluse) came to the woman's house and begged for meals, whereupon she, in accordance with custom, invited the recluse into her house and served him with the best she could. After the recluse had had the meal, he asked for dessert. The woman, having no other fruit than the two mangoes sent by her husband, deliberated, but thinking that her husband would no doubt give her one and take one for himself, gave hers to the visitor. Finding the fruit delicious he begged for another. She was then puzzled, fearing her husband's anger if she gave away the other mango, and the maledictions of the recluse if she refused. Finally her devotion for the aged

recluse prevailed and she gave him the other mango and he, after pronouncing his benediction, departed. The husband shortly afterwards returned and asked for the mangoes, whereupon the wife, with implicit belief in her god, went to the place where the mangoes had been kept and there found two others resembling those she had parted with. She gave these to her husband, who, on tasting them, found them unusually delicious, but detected that they were not those he had sent. After taxing his wife for an explanation, she finally confessed what had occurred, when the husband overjoyed prostrated himself at her feet. She could not bear this and prayed that she might be destroyed. This request was granted, and her body immediately crumbled into dust, but divine honours have ever since been paid to her memory. On festival occasions mangoes are thrown on the ground in front of the temple, the crowd scrambling for them.

Missions and Churches.—The Church of 'Notre Dame des Anges' is a fine building of the Gothic order of architecture, the steeple of which was recently re-erected at the expense of Madame Laforgue, a munificent lady of the town.

Historical.—The French seized the town in 1736 and constructed a fort, which was taken by the British on the 5th April, 1760. Five years later it was restored, but was seized again in 1778 and, finally, restored by treaty in 1814, on condition that no fortifications should be erected therein. By the terms of the treaty, no military are to be retained but such as are required for police duties. Karaikkal formed the base of Lally's operations against Tanjore.

Objects of Interest.—The 'Hôtel du Gouvernement', the residence of the Administrateur, a fine building close to Karaikkal Railway station; the Church of 'Notre Dame des Anges', the 'Hospital Colonial' near the church and the 'Ecole centrale de garcons de Karaikal' (the Government boys' school) containing about 300 scholars controlled by twelve Indian Professors, and the 'Ecole centrale de filles' (the Government girls' school) containing about 180 students controlled by one European and Indian ladies.

Tranquebar.—About 6 miles to the north of Porear Road station lies the old fortified town of Tranquebar, an ancient Danish settlement, which was at one time a busy port and the headquarters of the Tanjore collectorate. Tranquebar was the first seat of the Protestant Missions in India, and even now is one of the principal stations of the Lutheran Evangelical Mission. Many of the former European houses are now in ruins, but there is an old-world restfulness about the place which makes it a favourite resort for those desiring a few days' quiet. The former residence of the Danish Governors, a large furnished house close to the sea, belongs to Mr. Ponnusami Nadar, who is kind enough to place it at the disposal of European gentlemen with whom he is acquainted. He has a residence in Porear, a populous town, some 2 miles from Tranquebar, and in the grounds surrounding his house is a tank, which affords excellent labeo fishing. In Tranquebar is a large Government salt factory, and some old graves of pioneer European Missionaries.

TANJORE—NAGORE BRANCH LINE.

NIDAMANGALAM.

Nidamangalam (pop. 2,883) is situated in the Mannargudi taluq of the Tanjore district, between the rivers Vennar and Korayar, 236½ miles from Madras (Egmore).

Local Accommodation.—To Brahmins meals are supplied free of charge, and to Bairagis supplies are given at a well-endowed chuttram built here in 1761 by Rajah Pratapa Singh in honour of his Rani Yamunah Bai Sahiba. Besides this chuttram, there are Brahmin and Sudra hotels.

Road Conveyances.—To Mannargudi (9 miles) and Kumbakonam (15 miles) are good metalled roads. Jutkas and bullock-carts are available at the station.

Local Manufactures and Products.—There are four rice mills and the chief produce of the place is paddy.

Local Officials.—The Deputy Tahsildar and Sub-Registrar.

Objects of Interest.—The Korayar head works, where three rivers discharge by means of a fine masonry sluice, is close to the town.

Mannargudi (pop. 21,398) on the southern bank of the Paumaniyar, a branch of the Vennar, has a considerable Brahmin population. It contains a bathing tank called Haridranadi, 1,158 feet long and 837 feet broad, and nine old temples, four of which are Vishnu and five Siva. At the Rajah Gopalswami temple, the largest and most important, an annual festival is held in March which lasts for 16 days. On the seventh day the image of the god is placed under an artificial pinnai tree, the branches of which are hung with the garments and ornaments of females, and around which several nude female figures are represented in a standing attitude begging for their clothes. Krishna is seen seated on a branch playing a flute. This spectacle is one of the *cvedas* (plays) of Krishna, who, on a certain occasion, appeared and removed the clothes of certain maidens, who, in observance of a vow, were bathing '*puris naturalibus*'.

Mannargudi is the chief seat of the Wesleyan Mission in Southern India.

TIRUVALLUR JUNCTION.

Tiruvallur (pop. 11,658) is a Union town situated in the Negapatam taluq of the Tanjore district, $251\frac{3}{4}$ miles from Madras (Egmore). It was formerly the chief town of a taluq of the same name. The station is an important junction on the Tanjore-Nagore branch line and the Tanjore District Board Railway.

Local Accommodation.—The old Rajah's palace near the temple tank has been converted into a travellers' bungalow, and the building is sufficient to accommodate three families at one time. It is unfurnished, and intending visitors should take their own furniture, crockery and servants. Fowls, eggs and milk can be procured locally.

For Indians there are choultries, where free accommodation is given to all classes except Panchamas, free meals in addition being given to Brahmins and supplies to Bairagis; also numerous hotels, where meals are served to all classes.

Road Conveyances.—Bullock-carts and jutkas are usually available at the station.

Local Manufactures and Products.—The weaving of cloths is the principal industry, and paddy is the chief product. There is a large rice mill belonging to the South Indian Industrials, Limited, close to the railway station.

Local Officials.—The Deputy Tahsildar and Sub-Magistrate, Sub-Registrar, Police Inspector, District Munsif and Assistant Surgeon.

Fairs and Festivals.—A fair is held every Thursday near the railway station. In March and April a large festival is held at the Siva temple, which attracts pilgrims from all parts of the district.

Missions and Churches.—The Wesleyan Mission has a small church in the town.

Clubs.—There is a reading room for Indian officials.

Notable buildings and places of Interest.—The Siva temple with its four large gopurams, and sacred tank containing an island, in the centre of which is a small pagoda. North of the temple is a stone car, having under one of its wheels the figure of a child. Near the car is a cow with a dead calf, also sculptured in stone. Within the temple is a 1,000-pillared mantapam, the roof of which is decorated with pictures—now much dilapidated—illustrating stories from Hindu mythology. Outside this mantapam are many stone pillars, which are roofed in during the time of festivals. There is but little carving to be seen inside the temple, the best work being the small stone figures placed in the niches of the gopurams. There are five wooden cars belonging to the temple, the largest of which is a fine specimen of its kind. The group of stone figures to the north of the temple is intended to commemorate a legendary incident in the career of a Chola king named Manunithekanda, who was noted for his goodness of heart and sense of justice. The god Siva, wishing to test the king's reputation for justice, after having disguised himself as a cow and 'Yamadarma' (the destroyer) as a calf, went to Tiruvallur to graze in the streets. The king's only son, Vithevidangam, who happened to be driving at this time, ran over the calf and killed it. The prince, trembling at the terrible sin he had committed in killing so sacred an animal as a calf, and fearing his father, went to the Brahmins for advice as to how he should free himself from the sin. Meanwhile the cow, being unable to bear her grief, went to the king's palace to inform him of the matter, and, having reached the palace, she rang the bell with her horns. The king, who was with his ministers at the time, was informed of what had occurred. After consulting with them how best to render his son guiltless, he decided that as all the ceremonies in the world would not restore the calf to life, it would only be just if he himself experienced the same grief that the cow had suffered. He, therefore, ordered one of his ministers to cause his son to be run over by his car, but the minister, afraid of executing so dreadful a task, committed suicide. The king then decided to do the deed himself, and, having ordered his son before him, crushed him to death under his chariot wheels. Siva, being much pleased with the king's justice, resumed his proper form

and, accompanied by Parvati, visited the city; after embracing the monarch, he restored to life the calf, the prince and the minister, and took them all up with him to heaven.

Four miles west of Tiruvallur is *Tirukkannamangai*, where there is an important Vishnu temple dedicated to 'Bakthavathsalar' and the goddess 'Abishekavalli' his wife. An annual festival is held in April and May.

NEGAPATAM.

Negapatam (pop. 60,168) is one of the most important ports in the Madras Presidency, 266 miles from Madras (Egmore). It is called by Indians 'Nagapattanam' or snake-town, and, according to Colonel Yule, is the Malefattan of Arab geographers. This important municipal town, which is situated in a taluq of the same name in the Tanjore district, was the city of Coromandel of the early Portuguese. About 20 per cent. of its population are Lubbays, a bold, active and thrifty race, in descent half-Arab and half-Hindu, who have established prosperous colonies in Ceylon, Burma and the Straits Settlements. The town, which is divided into three parts, *viz.*, Negapatam proper (south), Velippalaiyam (central) and Kadambadi (north), is situated at the mouth of the river Kaduvaiyar on an open level sandy expanse, having a gentle slope to the sea. The South Indian Railway Company has here its Locomotive and Carriage Workshops, employing several thousands of Indians, also its General Stores Depôt.

Local Accommodation.—There are no hotels for Europeans, but at Kadambadi an unfurnished rest-house is maintained by the P.W.D. For Indians there are choultries, where accommodation is given free to all classes, but occupants must make their own arrangements for food. In addition there are several hotels, where meals are served to all classes of Indians. In Velippalaiyam is a municipal dispensary in charge of an Assistant Surgeon.

Road Conveyances.—Jutkas and bullock-carts are usually available at the station.

Railway Facilities.—There is a waiting-room at the station for first and second class passengers, and sleeping accommodation

is also provided, the room set apart for this purpose containing two beds. Negapatam is also served by two other stations—Negapatam Beach and Velippalaiyam.

There is also a refreshment room for first and second class passengers, and the butler in charge has a small stock of travellers' requisites. In the station compound is a railway dispensary.

Shipping Arrangements.—The port carries on an active and increasing trade and a large passenger traffic with Ceylon, Burma and the Straits Settlements, and great numbers of cattle and other live-stock are exported annually. Both the B.I.S.N. and the Asiatic Companies' steamers call regularly, and a large number of country brigs and barques are owned at and sail from this port. Steamers lie from a half to one mile from the shore and some 160 boats are employed to take the cargo and passengers on board. The port is under the management of a Port Officer, who is also Superintendent of Mercantile Marine, Registrar of Shipping and Emigration Officer. Cargo is landed and shipped at the wharf (opposite the Customs House), on which there are two cranes, each of three tons lifting capacity.

The light-house, which is built of stone and painted white, is situated on the wharf and has a fixed white dioptric light of the fourth order, which is visible in clear weather to a distance of 14 miles.

Local Manufactures and Products.—Piece-goods are dyed here, and soap is manufactured. The principal exports are rice, cattle, earthenware, groundnut and oil, copra, castor seeds, ghee, tamarind, coriander seeds, onions, chillies, tobacco, cigars and dyed piece-goods, while the imports are principally coal, timber, railway material, grain, pulse, turmeric, sandalwood and betelnut.

Local Officials.—The Head Assistant Collector, Port Officer, Assistant Superintendent of Police, Assistant Commissioner of Salt and Abkari, P.W.D. Sub-Divisional Officer, Assistant Surgeon, Tahsildar, Sub-Magistrate, Sub-Judge, District Munsif and Customs Superintendent.

The Madras Bank and the B. I. and Asiatic S. N. Companies have agents in the town, in which also reside the Locomotive and Carriage and Wagon Superintendent, the Deputy Locomotive Superintendent, and the Chief and Assistant Storekeepers of the South Indian Railway.

Fairs and Festivals.—A fair is held every Sunday at Velippalaiyam. An important Roman Catholic festival is held once a year, generally in September, at Valangany, 7 miles from Negapatam, at which about 30,000 people attend.

Missions and Churches.—St. Peter's, an old Dutch church, is now used by the Church of England congregation, and the Wesleyan Mission also have a chapel.

Clubs.—At Kadambadi, about 2½ miles north of the station, is an European Club. Visitors may become Honorary Members on being proposed by one member and seconded by another, and may remain Honorary Members for a period not exceeding three consecutive months.

The Wesleyan Mission have a reading room near the station.

Historical.—This place was one of the earliest Portuguese settlements on the Coromandel Coast, but was taken from the Portuguese by the Dutch in 1660 and became the head-quarters of the latter. In 1781 it was taken from the Dutch by the British, and 18 years later, was constituted the principal station of the Collector of the district, an arrangement which continued until 1845, when the Collector's head-quarters were removed to Tranquebar, and subsequently to Tanjore.

Objects of Interest.—The old Dutch cemetery (near the Railway Company's Workshops) with its quaint and bulky tombs, two Hindu temples, one dedicated to Siva and the other to Vishnu, a wall of the former containing a stone which bears an epitaph in Dutch in memory of a Dutchman who died in A.D. 1777, and the bastion which is the sole remaining portion of the old Dutch fort.

NAGORE.

Nagore (pop. 13,789), 4½ miles from Negapatam and within the municipal limits of the latter, is situated on the Vettar River, which is deep enough in places for docking and repairing country craft from 300 to 400 tons burden, and is 7 miles south of the French station of Karaikkal.

Objects of Interest.—An old Hindu temple, which gives the place the name of Punnagavanam, and a large Muhammadan mosque, the latter with five minarets, one of which is of a fine architectural design and is 124 feet in height. This mosque is resorted to by pilgrims from Arabia, parts of India, Ceylon and the Straits Settlements, and is said to have been built about 300 years ago by the Rajah of Tanjore, who endowed it with a large area of land in order to provide for the celebration of the annual festival (Kandiri) in honour of the saint who lies interred in the mosque, and who is said to have worked miracles here.

Local Official.—Sub-Registrar.

Road Conveyances.—Bullock-carts and pony jutkas are available at the station.

TRICHINOPOLY—ERODE BRANCH LINE.

ELAMANUR.

Elamanur (pop. 1,854) is situated in the Trichinopoly taluq of the Trichinopoly district, 260¾ miles from Madras (Egmore). The Coleroon river, a tributary of the Cauvery river, branches from the latter near Elamanur, which, in consequence, is considered very sacred by Hindus.

Local Accommodation.—On the south bank of the Cauvery, close to the station, is a bungalow belonging to the Forest Department, and about a mile from the station on the spot where the Coleroon branches from the Cauvery, is another maintained by the P.W. Department. These bungalows, when not in use by departmental officers, may, on permission being obtained, be occupied by European travellers. At neither bungalow is there furniture or a cook. The P.W.D. bungalow is a well-built house, close to the anicut across the Coleroon, and is charmingly located in a shady situation. About a mile west of the station is a chuttram, where Hindus of all classes, except Panchamas, can find free accommodation, but must make their own arrangements for food. In the village is a hotel, where meals are served to all classes of Hindus.

Local Manufactures and Products.—Plantains are grown in large quantities.

Fairs and Festivals.—In October annually a large bathing festival is held. At Kunaselam, a village on the north side of the river Cauvery, one mile from the Upper Anicut, there is a temple at which a Brahmin festival takes place in September.

Objects of Interest.—The Upper Anicut, built across the Coleroon at the point where that river separates from the Cauvery. Shortly after Trichinopoly came into possession of the British Government, it was observed that the bed of the Coleroon was gradually deepening, while that of the Cauvery was silting up. The effect of the change was to cause a constantly increasing difficulty in securing

sufficient water in the Cauvery for the irrigation of the Tanjore district. The late Sir Arthur Cotton, of the Madras Engineers, therefore proposed to build an anicut across the head of the Coleroon, and this work was carried out in 1836. The anicut, although situated in the Trichinopoly district, was designed for the benefit of Tanjore and has always remained under the supervision of the P.W.D. officers of that district. In its original form the Upper Anicut consisted of a simple bar of masonry, 750 yards in length, divided into three parts, by the interposition of two small islands formed in the bed of the stream. The northern portion is 7 feet 4 inches and the remainder 5 feet 4 inches in height. The body of the dam is of brick masonry, coped with cut stone, there being 6 feet 4 inches or 4 feet 4 inches of the former, according to position. The thickness throughout is 6 feet. This bar rests on a foundation of masonry 3 feet deep, built on three lines of wells, 6 feet in exterior diameter and sunk to a depth of 6 feet into the sandy bed of the river. In the rear of the bar, there is an apron of masonry, 21 feet broad, covered with cut stone, one foot in thickness, carefully laid in cement. Below the apron, a mass of rough stone, from 9 to 12 feet broad and 4 feet deep, has been formed to protect the junction of the apron and river bed. Twenty-two openings or sluices, 2 feet in width by 3½ feet in length, are distributed throughout the length of the dam, their sills being on the same level as the apron or bed of the stream. The object of this arrangement is to afford free passage to the sand, and, if possible, to prevent the bed of the Coleroon above the dam being raised by deposits. In consequence of the obstruction caused by the anicut, a greatly increased volume of water was thrown into the Cauvery during freshes, and this led to great erosion of its banks and the deepening of its bed. Simultaneously with these changes in the Cauvery, the waterway of the Coleroon became contracted by heavy deposits, sand-banks were formed above the dam, and the deep channel which formerly followed the right bank of the river was thrown across to the left. In a word, the inversion of the former relations of the two branches became imminent, the Cauvery becoming the main stream and the Coleroon ceasing to obtain its due share of water. This would have led to disastrous results in Tanjore, and measures were accordingly

adopted to obtain entire command over the bed of the Cauvery. The first of these measures, executed in 1843, on the recommendation of Colonel Sim, of the Engineers, was to lower the central portion of the Coleroon dam by 2 feet. This was done on a length of about 700 feet, and, of course, added considerably to the volume of the Coleroon. Still, however, the enlargement of the head of the Cauvery continued; the banks were cut away, and there was great difficulty in preserving the narrow part of the island which separated the two branches. These effects were especially noted in 1844, and a masonry regulating dam across the mouth of the Cauvery was constructed. This work, consisting of a bar of masonry 650 yards in length, was executed in 1845. The level of the ground at the central portion was the same as that of the river bed, while 150 feet at each flank were raised from 1 foot to 18 inches above it, being protected by strong wing walls. In 1846 a foot bridge was constructed by Colonel Lawford over the entire length of the Coleroon dam.

The measure thus adopted proved sufficient to control the two rivers for some time.

The work was entirely rebuilt (1899 to 1904) at a cost of 6½ lakhs of rupees. It now consists of bridges across the Coleroon of 55 bays of 40′ span, and each bay is fitted with Colonel Smart's counterbalance lift shutters. Each shutter weighs 8 tons, but is so geared and counterbalanced that it can be easily raised by one man.

The shutters when down hold up water to full supply level in the Cauvery. All water in excess of this, except in high floods, is surplussed down the Coleroon by raising the shutters to the required extent. The anicut as remodelled also has the effect of reducing the quantity of sand entering the Cauvery.

The work is of great magnitude and is worth seeing by visitors.

Sport.—Good snipe shooting can be had near this station in the cool season and coolies are available.

KULITALAI.

Kulitalai (pop. 2,743) is situated in a taluq of the same name in the Trichinopoly district, 272 miles from Madras (Egmore). Kulitalai itself is only a small village, but it is the centre of three or four other villages, which almost adjoin and together form a small town. The greater part of the land around is highly cultivated, and there are numerous clumps of cocoanut and other trees, which give the place a green and fresh appearance.

Local Accommodation.—About 2 miles south of the station, at a place called Pudupalaiyam, is a rest-house belonging to the Forest Department, which, when not in use by the officers of that department, may be occupied by European travellers, on permission being obtained. This bungalow, which can accommodate two persons at one time, is practically unfurnished and has no cook. Close to the station is a chuttram, where Indians of all classes can find free lodging, but they must make their own arrangements for food. In the town are hotels, where meals are served to all classes of Hindus.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—The weaving of country cloth is carried on, and paddy, cocoanuts, stone for building and plantains are the chief products.

Local Officials.—The District Munsif, Tahsildar, Stationary Sub-Magistrate, Sub-Registrar, Police Inspector and Hospital Assistant.

Fairs and Festivals.—The most important festival held here is the Pushyam in January annually. On the day of the full moon eight Hindu gods are brought to the bed of the river and halt there for a whole day. These gods come from Kadambarkoil (½ a mile west), Karupattur (4 miles west), Tiruvangimalai (2 miles north), Musiri (1½ miles north), Sivayam (5 miles south), Rajendram (2½ miles south-east), Pettaivaytalai (4 miles east), and Vallur (3 miles south-west). It is estimated that 1,000 pilgrims assemble on the

occasion, who, after bathing in the river, go in their wet clothes to receive holy water from the priests in charge of the gods. Other minor festivals are the Magam, which takes place on the next full moon (February or March) and the floating festival on the tank near the railway station in the same month. These are, however, of purely local importance.

Missions and Churches.—The Roman Catholics have two churches, one close to the station and the other at Musiri, 2 miles north of it.

Clubs.—The Local Fund Department maintains a reading room and library in the town.

Sport.—Good snipe shooting is to be had in the cool season and shikaries and coolies are available.

Places of Interest.—About 5 miles from Kulitalai is a place called *Sivayam* noted for its temple situated on the top of a hill, and which can be seen from the station platform. There are about 1,000 steps to the top of the hill, and Cauvery water is carried up daily to bathe the god.

Musiri, a taluq town, is situated nearly opposite to Kulitalai on the north bank of the river Cauvery. It is a fair sized town and possesses an old Siva temple.

KARUR.

Karur (pop. 17,674), the Karoora of Ptolemy, 296 miles from Madras (Egmore), is situated in the Karur taluq of the Trichinopoly district, on the left bank of the Amaravati near its confluence with the Cauvery. It is a place of great antiquity, and during the struggle among the Chera, Chola and Pandiya dynasties, frequently changed hands. These troublous times were finally ended in 1790, when the British captured and dismantled the stone-built fort. Karur possesses considerable sanctity, being one of the seven sacred Sthalams or Sivalayams of the Kongu country. Its principal temple is dedicated to Pasu Pathiswara Swami (Siva) and is a large edifice, the walls of which are covered with inscriptions. The lingam is 5 feet high and is noted for a mark on it, the origin of

which is explained as follows:—A cow originally discovered the lingam buried in the earth, and, being piously inclined, bathed it with milk. The owner of the cow discovering the animal, but not recognising the holy act in which it was engaged, struck it a heavy blow, when the hoof of the startled animal coming in contact with the lingam caused the mark in question. Many Roman coins have been found in Karur.

Local Accommodation.—About half-a-mile south-west of the station is a P.W.D. rest-house, which, when not occupied by the officers of that department, may be used by European travellers on application to the Executive Engineer. This bungalow contains two rooms, which are practically unfurnished, and has neither crockery nor a cook. In the town are chuttrams, where Hindus of all classes, except Panchamas, can obtain free lodging, but must make their own arrangements for food. Besides these, there are several hotels for Indians, where food is served to all classes.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Local Manufactures and Products.—The chief products are chillies and dry grains. For local manufactures, see the paragraph under the head of '*Missions*'.

Local Officials.—The Sub-Collector, Tahsildar, District Munsif, Stationary Sub-Magistrate, Sub-Registrar, Apothecary, Local Fund Supervisor, P.W.D. Overseer and Police Inspector.

Fairs and Festivals.—A fair is held every Saturday. In March and April annually a festival is held in the Pasu Pathiswara Swami temple, which draws a large number of worshippers.

Missions, Churches, etc.—Karur is one of the four chief stations of the Wesleyan Mission in the southern parts of the Madras Presidency. The mission here was started about 1870 by the Rev. Henry Little, and during the famine of 1877 a large orphanage was established, out of which has developed the present extensive industrial school, which employs about 100 men and boys and

teaches carpentry, cabinet-making, smithing, weaving and rattan work. It is the largest establishment of the class in the Presidency, educates boys for the most advanced Government examinations, and is well worth a visit. The beautiful church built of brick which stands close by is almost entirely the product of the school, which has also supplied the woodwork for the new cutcherry on the West Road. Specimens of fine cabinet-making and wood-carving, as well as choice rattan work and woven goods, may be seen and purchased at the sale-room. The Christian community connected with this mission, which also has four girls' schools in the town, numbers about 500. On the north bank of the river Amaravati, about three-quarters of a mile from the station, is a Roman Catholic church.

Clubs.—The Diamond Jubilee Reading-room is situated in the town about half-a-mile from the station. It was partly constructed in 1887 and added to in 1897.

Historical.—In 1736 Chanda Sahib besieged Karur unsuccessfully. In 1760 it was captured by the British after a short siege, and held by a British garrison for eight years, when it was taken by Hyder Ali, to whom its possession was confirmed by treaty in 1769. In 1783 Colonel Lang held the fort for a few months, and seven years later it was a third time captured by General Meadows and again restored in 1792. At the close of, the Second Mysore War in 1799, it was finally ceded to the British and was abandoned as a military station in 1801.

Notable buildings and places of Interest.—An obelisk, 3 miles from the station, bears the following inscription :—

"This obelisk commemorates the siege of the fort of Caroor and its evacuation on the 2nd April 1783, during which operations there was sustained a loss of 1 officer (Lieutenant Staneley, 102nd Regiment) killed, 19 Europeans, 30 sepoys killed and wounded."

A small cemetery, which contains the tombs of the British soldiers who died at Karur on their way to Trichinopoly, is situated in the town near the Wesleyan Mission buildings.

At *Thanthoni*, about $1\frac{1}{2}$ miles from Karur, on a small hill, is a Vishnu temple, one of the 108 Tirupatis in Southern India. Pilgrims who are unable to go to Tirumalai often resort to this shrine, treating it as equivalent to Tirupati. There is, however, nothing much to see at the temple.

KODUMUDI.

Kodumudi (pop. 3,119) is situated in the Erode taluq of the Coimbatore district, $312\frac{3}{4}$ miles from Madras (Egmore). The village is 430 feet above sea-level.

Local Accommodation.—The nearest travellers' bungalow is 3 miles distant, and close to Unjalur station, under which it is described. There is a chuttram for Brahmins close to Kodumudi station, where free accommodation and meals are given. For other classes of Indians a hotel in the village supplies meals.

Road Conveyance.—If previous notice be given, bullock-carts can be had at the station.

Local Manufactures and Products.—The chief products are paddy, jaggery and ragi.

Local Officials.—The Sub-Registrar and Salt and Abkari Sub-Inspector.

Fairs and Festivals.—A fair is held every Monday, and is much frequented by grain merchants.

Objects of Interest.—On the banks of the Cauvery is an ancient and well-sculptured Siva temple, at which a car festival is held during Chittrai (April and May). Large numbers of pilgrims attend from all parts of the district.

UNJALUR.

Unjalur (pop. 5,494) is situated in the Erode taluq of the Coibmatore district, $316\frac{1}{2}$ miles from Madras (Egmore).

Local Accommodation.—About a mile north of the station, on the right bank of the river Cauvery, is a rest-house maintained by the P.W.D., which, when not in use by the officers of that department, may be occupied by European travellers on application to

the Executive Engineer. This bungalow can accommodate two persons at one time, but is practically unfurnished and has no cook. Close to the station is a well-endowed chuttram, where high caste Indian travellers are provided with meals free. Besides the above, there are hotels near the station, where Indians of all classes can obtain meals.

Road Conveyance.—If previous notice be given, bullock-carts can be obtained at the station.

Local Manufactures and Products.—The chief products are paddy and dry grains.

Fairs and Festivals.—A fair is held every Tuesday. About 3 miles west of the station, on the Karur-Erode road, at the village of Kolanalli, is a small modern temple of Kottai Mariamman, which is now in great repute amongst the ryots of this and the neighbouring taluqs; great numbers of fowls are sacrificed every Tuesday, and at the annual festival on the full moon of Masi (February and March) a large number of sheep, buffalo calves (male) and fowls are sacrificed by ryots to bring good luck in the coming year, or in fulfilment of vows made in the past year. The fame of the temple is due to an alleged miracle a few years ago upon the person of a blind man to whom the goddess is said to have appeared and restored his sight.

ERODE JUNCTION.

Erode (pop. 16,701) is a Municipal town situated in a taluq of the same name in the Coimbatore district, 243 miles from Madras (Central Station). The town, which is surrounded by paddy fields, plantain and betelnut gardens, has a very fertile and refreshing appearance, the country about here being irrigated by the Kalinga-rayan channel, which runs close to the station. This channel, which takes off from the Bhavani river, is said to be of great antiquity and to have been constructed many hundreds of years ago by a Hindu prince named Kalingarayan. The river Cauvery also runs through Erode, which is situated on its south bank. The station is the terminal station of the Trichinopoly-Erode branch and is the junction for the Broad Gauge section of the South Indian

Railway. Passengers for Madras, Bangalore, Salem, Mettupalaiyam, Mangalore and Calicut change here.

Local Accommodation.—About three-quarters of a mile from the station is a P.W.D. bungalow, which can accommodate two persons, but is unfurnished. No charge is made for its occupation. Indian travellers can find free accommodation in some chuttrams in the town, but must make their own arrangements for food. Besides these, there are several hotels for Indians, where meals are served to all classes of Hindus.

Road Conveyances.—Jutkas and bullock-carts are usually procurable at the station.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers. There is also a refreshment room and over the station two airy and comfortable rooms furnished for sleeping. Four persons can be accommodated in these sleeping rooms at one time, and they are let in the order of personal application.

Local Manufactures and Products.—The chief products are paddy, saffron, plantains, chillies, betel-leaves and cotton.

Local Officials.—The Sub-Collector, Municipal Chairman, Tahsildar, Sub-Magistrate, District Munsif, Sub-Registrar, Assistant Superintendent of Police, P.W.D. Assistant Engineer and Apothecary.

Fairs and Festivals.—A fair is held every Thursday. A bathing festival in the river Cauvery takes place in October and November annually and draws a large number of pilgrims.

Missions and Churches.—The London Mission has a chapel near the station and the Roman Catholics a church in the centre of the town, at which there is a European priest.

Clubs.—A reading room, small library and tennis court are maintained by Indians.

Historical.—In the time of Hyder Ali, this town contained about 3,000 houses with a population of 15,000; but, in consequence of successive Mahratta, Mysore and British invasions, it eventually

became almost deserted and fell into ruins. Until 1667 it formed part of the Madura Kingdom, but in that year was captured by Dodda Deva Rajah of Mysore. In 1768 it was taken and lost by the British, and twenty-two years later, finally recaptured. As soon as the treaty of peace was signed, the people returned to a place with so many advantages in position and fertility, that within a year it had 400 houses and a population of over 2,000. The garrison was withdrawn in 1807 and the ruined fort levelled as a relief work during the famine of 1877, the space enclosed within the ramparts having long before been occupied by cotton presses and saltpetre warehouses.

Notable buildings and places of Interest.—Two old temples with inscriptions, one dedicated to Siva and the other to Vishnu.

Bhavani (pop. 8,716), situated at the confluence of the Cauvery and Bhavani rivers, 8 miles north-east of Erode, contains a well-sculptured Siva temple. It is related that four asuras (giants) attempted to steal a vessel of nectar (amirtham) presented by Vishnu to a devout rishi. He, thereupon, prayed to Vishnu, when kalis were sent to his assistance, who slew the asuras and undertook the guarding of the nectar, which afterwards was found to be solid and was at once worshipped as the 'Amirtha Lingam'. Several rishis are said to have attained salvation after bathing at the confluence of the Bhavani and Cauvery rivers and, consequently, numbers of pilgrims now flock to the place. There is a thriving industry in the manufacture of cotton and woollen rugs at this town.

MADURA—DHANUSHKODI BRANCH LINE.

TIRUPPUVANAM.

Tiruppuvanam (pop. 5,848) is a Union town situated in the Sivaganga taluq of the Ramnad district, 357¾ miles from Madras (Egmore).

Local Accommodation.—A bungalow belonging to the Sivaganga Zemindari can be occupied by Europeans free of charge, but it contains no crockery or cooking utensils. There is a choultry in the village, at which meals are supplied to Brahmins free, other castes making their own arrangements; also hotels, at which meals are supplied to all classes of Hindus.

Railway Facilities.—A waiting room is provided at the station for first and second class passengers.

Local Manufactures and Products.—Weaving to a small extent is carried on. The chief products are paddy, plantains and betel leaves.

Fairs and Festivals.—A car festival is annually held at a temple in the village during the months of June and July, and a locally attended market every Tuesday.

Road Conveyance.—Bullock-carts are procurable at the station.

Local Officials.—Sub-Registrar, Hospital Assistant, Police Station House Officer and two Zemin Tahsildars.

Missions and Churches.—The American Mission have established a church in the town and are making good progress in missionary work.

Objects of Interest.—A Siva temple, containing some ancient Jain inscriptions, is situated on the banks of the river Vaigai, and is locally known by the name of Pushpavaneswara or Puvalingeswara.

Sport.—In the cold season good snipe shooting can be had near the town.

MANAMADURAI.

Manamadurai (pop. 5,184) is situated in the Sivaganga taluq of the Ramnad district, 374½ miles from Madras (Egmore), and is the station for Sivaganga, one of the biggest zemindaries in the district. The town is about a quarter of a mile to the north of the station and is situated on the right bank of the river Vaigai.

Local Accommodation.—There is a travellers' bungalow partially furnished. On the left bank of the river opposite to the town is a big choultry for Indians, where all classes can obtain free accommodation, but food is given free to Brahmins only.

Railway Facilities.—Waiting accommodation is provided at the station for first and second class passengers.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Manufactures and Products.—The chief manufactures are bell-metal and pottery, and the principal products are paddy, cholam, ragi and other dry grains.

Fairs and Festivals.—A fair is held weekly on Thursdays.

Missions and Churches.—The town contains both Protestant and Roman Catholic churches, besides an American Mission with industrial schools.

Local Officials.—The District Munsif, Sub-Registrar, Salt Sub-Inspector, Hospital Assistant, Postmaster and Sub-Inspector of Police.

Notable buildings and places of Interest.—*Sivaganga* (pop. 9,097), 11 miles to the north of the station, is the chief town of the zemindari of the same name and the head-quarters of the Taluq Board. On the dismemberment of the Kingdom of Ramnad in 1730, the Zemindari of Sivaganga fell to the share of Sasivarua Tewar, who thereupon took the title of Rajah of Sivaganga. Lineal descent became extinct in 1801, after which time the zemindari was the subject of numerous law suits, which impoverished

the estate, and it was ultimately leased for 30 years to European lessees. The lease will expire about 1918, when the property will devolve on the present zemindar.

A temple dedicated to Siva is situated on the right bank of the river Vaigai just outside, and to the west of, the town. It is well sculptured and contains some old Sanskrit inscriptions.

Another temple in the town is dedicated to Vishnu and is supposed, according to the Ramayana, to have been the place where the Monkey God Hanuman was elected to be the Commander-in-Chief of Rama's army in recognition of his services for recovering Seeta (the wife of Rama) from the hands of Ravana (the King of Ceylon). The name originally given to this temple was Vanara-Vira-Madura, which signifies in Tamil 'the monkey chiefs of Madura', and which has subsequently been corrupted into Manamadura.

PARAMAKKUDI.

Paramakkudi (pop. 12,218) is a Union town, situated on the right bank of the river Vaigai in the Ramnad Zemindari of the Ramnad district, 389½ miles from Madras (Egmore).

Local Accommodation.—Not far from the station is a travellers' bungalow, which is furnished, and where a cook is kept, who can supply meals if required, but liquor must be privately arranged for. There are choultries for Indians in the town, where all classes can obtain accommodation free, but meals are charged for.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Local Officials.—The District Munsif, Deputy Tahsildar, Sub-Magistrate, Sub-Registrar and Police Inspector.

Manufactures and Products.—The chief manufactures are muslins of fine texture and gold lace, which is frequently interwoven into the muslin. The chief products are paddy, cholam, kumbu, gingelly and other dry grains.

Churches and Schools.—In the town there are a Protestant church and a Roman Catholic church, also two Primary schools.

Railway Facilities.—At the station there is a refreshment room and the butler in charge usually has a small stock of travellers' requisites for sale.

Fairs and Festivals.—Two largely attended festivals are celebrated annually, one in the month of May and the other between July and August: a cattle market is also held every Thursday close to the station.

Objects of Interest.—About 6 miles to the north of the station is a very old Siva temple, which is daily visited by large numbers of the people from the surrounding villages, as also by pilgrims, chiefly at the time of the festivals.

Sport.—Duck shooting can be had in the tank to the north of the station during the cold season.

RAMNAD.

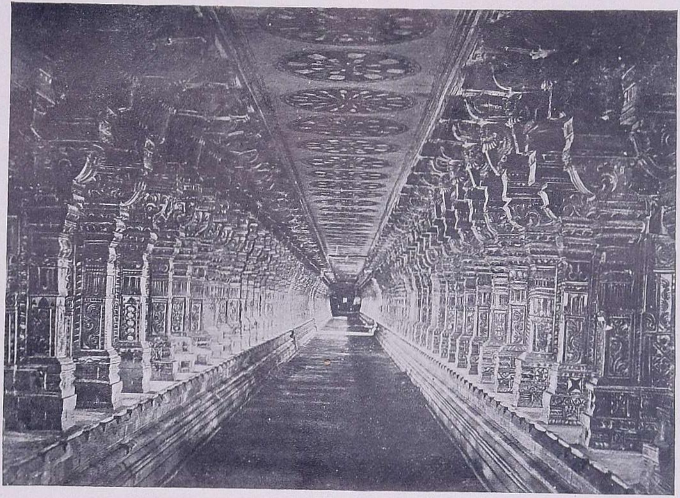
Ramnad (pop. 15,091) is a Union town, situated in the taluq and district of the same name, 411½ miles from Madras (Egmore) and 23 miles from Mandapam, the terminal station on this branch of the South Indian Railway. It is the head-quarters of a Collector and is the chief town of the Ramnad Zemindari (which is the largest in the district) and is of ancient origin, having been in existence at least as early as the fourteenth century.

Local Accommodation.—In Ramnad is a bungalow, which Europeans can occupy on previous intimation being given to the Rajah. For Indians there are chuttrams in the town about ¾ of a mile to the north of the station, where accommodation is provided free, but travellers must make their own arrangements for meals. Several Hindu hotels, at which all castes can obtain meals, are scattered about the town.

Road Conveyances.—Jutkas and bullock-carts are procurable at the station.

Railway Facilities.—There is a waiting room for first and second class passengers.

[No. 43]



Negative by Messrs. Nicholas & Co., Madras.

See Page 186.

THE GREAT CORRIDOR, RAMESWARAM TEMPLE.

Manufactures and Products.—The chief products are paddy, cholam and ragi. Palmyra fibre and rafters are also largely exported. The chief manufactures are mats and baskets made of palmyra leaves.

Local Officials.—A Collector, District Superintendent of Police, Deputy Tahsildar, Magistrate and District Medical and Sanitary Officer.

Missions and Churches.—In the town are a Roman Catholic church and a Protestant church; the latter belongs to the S.P.G. Mission, which also supports a school.

Fairs and Festivals.—An annual festival is held in a temple attached to the palace of the Rajah after the Malayapaksha Amavasya, or the Day of the New Moon, in September. Two festivals are also held at Tiruppallani, *viz.*, the Brahma Uthsavam in July and August and the Chitrai feast during April and May. A market is held in Ramnad every Wednesday.

Places of Interest.—Kilakarai, about 9 miles to the south-east of the station, is a seaport town of ancient origin, and supposed to have been the earliest capital of the Pandyas. In later years it belonged to the Dutch, and near to the eastern skirts of the town are the remains of the old factory. On the loose sand of the sea coast, Roman, Chola, Pandya, Dutch and Indo-French coins have recently been found. Kilakarai has a population of 11,078, and trades largely with Indian seaport towns and Rangoon.

Tiruppallani, about 5 miles to the south of the station, is a village containing a Vishnu temple, which all pilgrims on their return from Rameswaram should visit, and where certain religious ceremonies to complete their pilgrimage must be performed. The temple is supposed to have been built over the spot where Rama rested on his way to Ceylon, and where Adam's Bridge originally commenced.

Devipatnam (locally called Navapashanam), 7 miles to the north-east of the station, is a bathing place which all pilgrims are supposed to visit before going to Rameswaram in order to worship

the Navagrahams or the nine planets, which are represented by nine stone pillars standing out in the sea about a hundred yards from the shore.

Uttarakosamangai, 7 miles to the south-west of the station, is a sea-port town and place of pilgrimage visited by large numbers of devotees. It has a fairly well sculptured Siva temple.

The head-quarters of a Salt Inspector are at the factory of Morekolam close to this town.

Sport.—Duck and snipe shooting can be had during the season, and occasionally during the cold weather boats are procurable on the tank to the south of the railway station.

MANDAPAM.

Mandapam, a small fishing village, and the present terminus of the Pamban Branch, 434 miles from Madras (Egmore), is situated about 1½ miles from the extremity of the narrow, sandy, scrub-covered peninsula, in which the mainland terminates opposite the port of Pamban on Rameswaram Island. At the extreme point of the mainland is a small temple belonging to the Rajah of Ramnad, a chuttram, and the cable-house of the Indo-Ceylon Telegraph. Mandapam, Pamban and Rameswaram are grouped as one Union for purposes of self-government. Passengers for or from Pamban and Rameswaram embark or disembark from the temporary jetty, which is shifted from one side of the peninsula to the other according to the monsoon which may be blowing. The trains are run to the jetty in connection with the launch service to and from Pamban.

Local Accommodation.—For Indians there is a choultry, where free accommodation is given, but meals are provided for Brahmins only.

Railway Facilities.—Good waiting rooms are provided at the station, where there is a refreshment room for passengers.

Shipping Arrangements.—A launch service is worked by the Madura Company on behalf of the B.I.S.N. Company between Mandapam and Pamban in connection with the trains arriving

at and departing from Mandapam (see also information under 'Island of Rameswaram', page 184). The small steamers of the Ammapatam-Colombo Service leave Pamban for Colombo on Thursday and Sunday afternoons, tide and weather permitting. Passengers may avail themselves of this service by giving sufficient notice to the Agent of the Madura Company, Limited, at Pamban.

Local Officials.—The Village Munsif and the Railway Police Station House Officer.

THE ISLAND OF RAMESWARAM.

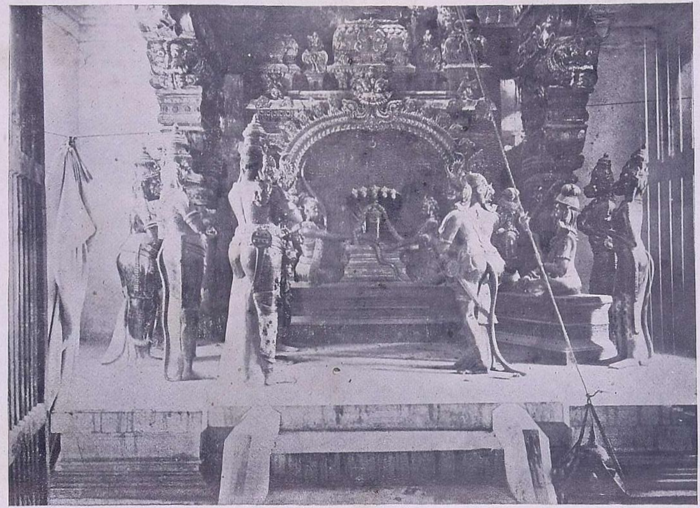
The Island of Rameswaram is 25 miles long, and for 8 miles of its length at the western end about 6 miles broad. The remainder consists merely of a narrow strip of sand running out towards the Island of Manaar. Babul (*Acacia Arabica*) trees of a peculiar umbrella form cover the sandy island in places very densely. Cocoanut and palmyra palms and tamarind trees also thrive. Along the northern shore, living coral forms a barrier on which the surf beats with great fury during the north-east monsoon; the southern shore is purely sand.

Rameswaram Island is separated from the mainland of India by a line of reefs $1\frac{1}{2}$ miles in length along which the South Indian Railway is constructing a viaduct (with a Scherzer Roller Bridge over the Pamban ship channel) to connect the railway on the main land with that from Pamban to Dhanushkodi, thus opening a new and more comfortable route for passengers to Colombo than the present route *via* Tuticorin. The distance by sea from Dhanushkodi to Talaimannar, the north-eastern terminus of the new branch of the Ceylon Government Railway now under construction, is 22 miles, and this distance from pier to pier will be covered by well appointed ferry steamers in less than two hours as compared with the 12 hours' sea journey between Colombo and Tuticorin and the launch journey between the pier and the steamer at Tuticorin.

PAMBAN.

Pamban (pop. 2,000) is situated at the western extremity of Rameswaram Island opposite to Mandapam on the mainland of India. The town is uninteresting to the sight-seer. It contains a few well-built houses, the property of Government and of private firms; but, generally speaking, the roads are mere sandy tracks between ill-built habitations constructed for the most part of palmyra leaf.

Local Accommodation.—There are many hotels for Sudras, and restaurants locally called 'clubs' which supply meals and a District Board choultry where Brahmins are fed free. There is a travellers' bungalow with two suites of rooms for the use of Europeans.



Negative by J. A. D. Lloyd. See Page 186.

THE DELEGATES FROM BENARES, RAMESWARAM TEMPLE.

Manufactures and Products.—Cocoanut and dried fish are the chief products, and toddy-drawing is very extensively carried on.

Local Officials.—Port Officer, Superintendent of Sea Customs, Postmaster, Telegraph Master, Apothecary, Police Station House Officer, Agent of the British India Steam Navigation Company and Emigration Officer.

Fairs and Festivals.—A market is held daily.

Missions and Churches.—A Roman Catholic chapel, with a school attached, which is attended by a number of children of all classes.

Road Conveyances.—Bullock-carts and pony jutkas are available.

Notable buildings and places of Interest.—The Cable and Light houses, and the small Subramania temple to which all pilgrims resort before proceeding to Rameswaram temple.

THANGACHIMADAM.

Thangachimadam is situated 2½ miles from Pamban.

Objects of Interest.—Vellurini Theertham, a mile and-a-half north of the station, is considered to be the place where Rama obtained fresh drinking water, and is in consequence often visited by pilgrims, and it was in the vicinity of this station that it was originally proposed to open Port Ampthill if a Ship Canal was decided upon.

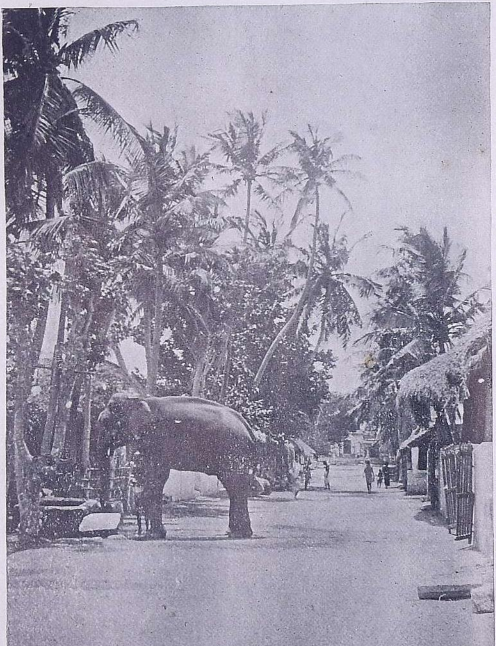
RAMESWARAM.

Rameswaram Town and Temple, a town with 2,000 inhabitants, about 1,000 of whom are Brahmins, is situated on the north-eastern side of the island facing the Gulf of Manaar. The town for the most part is primitive in appearance, being built of palm leaf structures thatched with cadjans. The main street and the street around the temple have more substantial habitations, the property of Brahmins. There is a large commercial street where a great variety of things can be bought.

Rameswaram Temple.—The great temple dedicated to Siva is one of the most venerated in all India, and is reputed to have been built by the Setupatis of Ramnad, Rama himself laying the foundation. It is directly associated with Rama's journey to Ceylon in search of his wife Sita, and plays an important part in the Ramayana (history of Rama). All the year round this temple is visited by vast numbers of pilgrims from all parts of India, and before they proceed to worship in the temple it is a matter of the highest importance that they should bathe in the sea. The temple is rectangular in plan, stands on slightly rising ground, and comprises three circumvallating colonnades, the outermost measuring 600 feet by 1,000 feet, the second 300 feet by 500 feet, while the innermost is merely a passage round the central shrine. Despite the ornamentation on the columns and ceilings of the colonnades being mainly wrought in plaster, and the absence of the magnificent stone carvings so lavishly displayed in other large temples, the general effect of the corridors is undoubtedly imposing. The central colonnade, known as the Sokkatan or 'magnificent', is built of enormous slabs of stone said to be 40 feet in length, which were brought to the island with extreme difficulty and at great cost. Every Friday the goddess Parvati, in a golden palanquin, is carried in procession through the corridors. Europeans are not admitted to the two inner colonnades, so much of the interior of the temple cannot be seen. Within the central shrine is a lingam which tradition ascribes to Rama, and which is the main object of worship. It is washed daily with water brought from the Ganges, the water being afterwards sold to pilgrims at considerable profit. Only one gopuram of the temple has so far been finished, but with the extension of the railway, it is probable that the completion of the remaining gopurams will shortly be undertaken.

The temple has amassed from offerings a large amount of very valuable Indian jewelry, which can be seen by visitors by previous arrangement and payment of a moderate fee, and the large gold and silver figures of idols in animal form are well worth seeing; they are now accessible from the outer corridor. The funds of the temple are said to be very large, as the annual income from the land and offerings exceeds a lakh of rupees.

[*No. 45*]



Negative by W. A. Cross, *See Page 185.*

STREET OF THE ELEPHANTS, RAMESWARAM.

Railway Facilities.—Two sleeping rooms with two beds in each are provided and may be used by European travellers on payment of a small charge.

DHANUSHKODI.

Dhanushkodi is the terminus. It is $11\frac{1}{4}$ miles from Rameswaram, and is visited by many thousands of pilgrims from all parts of India almost throughout the year, but particularly on the new moon day of Thai and Adi Tamil months.

Local Accommodation.—There are choultries near the station, and at some of them Hindu pilgrims are fed free.

Objects of Interest.—A mile and a half from the railway station is the bathing ghât, where persons of all castes bathe together.

CHAPTER III.

DESCRIPTIVE NOTES OF PLACES ON OR REACHED BY THE SOUTH INDIAN RAILWAY.

BROAD GAUGE SECTION—MAIN LINE, (JALARPET TO MANGALORE).

JALARPET.

Jalarpet (pop. 1,992), the eastern terminus of the Broad Gauge Section of the South Indian Railway, is situated in the Tirupattur taluq of the North Arcot district, 132 miles from Madras (Central Station), and is the junction with the Bangalore Branch of the Madras and Southern Mahratta Railway.

Local Accommodation.—There are two chuttrams—west of the station—specially arranged for all castes of Indians.

Railway Facilities.—There is a European refreshment room at the station, where a stock of travellers' requisites is usually kept. There are also waiting rooms for all classes of passengers.

Road Conveyance.—Bullock-carts are available.

Notable buildings and places of Interest.—In the Yelugiri Hills, about 2 miles from the station, there are several plateaus about 3,200 feet above sea-level, and on one of these plateaus is a forest rest-house, permission to occupy which must be obtained from the District Collector. There are no roads leading up to the plateaus.

Local Officials.—Jalarpet is the head-quarters of the District Traffic Superintendent of the Jalarpet district of the Madras and Southern Mahratta Railway.

Local Manufactures and Products.—Ragi, cholam and toor gram are the principal products, and jaggree is manufactured.

Fairs and Festivals.—A shandy is held every Wednesday.

Negative by Wiele & Klein, Madras

See Page 191.

A VIEW OF YERCAUD.

TIRUPPATTUR.

Tiruppattur (pop. 10,470), the chief town of the taluq of the same name, is situated 137 miles from Madras (Central Station).

Local Accommodation.—About a quarter of a mile from the station is a rest-house belonging to the Public Works Department, which is open to the public when not required by the departmental officers.

Railway Facilities.—There are furnished waiting rooms for first and second class passengers.

Road Conveyance.—Pony jutkas and bullock-carts are available.

Local Officials.—The Sub-Collector, the Tahsildar, the District Munsif and the Sub-Registrar.

Local Manufactures and Products.—There are a few tanneries, and hides are exported on a small scale. Castor and gingelly seed, paddy and toor gram are the chief products.

Fairs and Festivals.—A shandy is held every Monday. There are two temples, one in the town called Bramaswaram and the other at Koratti, 5 miles south of the station, called Eswaran.

MORAPPUR.

Morappur (pop. 283) is the junction for the Morappur-Dharmapuri branch of the South Indian Railway and is situated in the Uttankarai taluq of the Salem district, 166¼ miles from Madras (Central Station).

Local Accommodation.—There is a Local Fund chuttram near the station, which can be occupied free by all classes of Hindus.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts are available.

Local Manufactures and Products.—Black gram and horse gram are the chief products.

Fairs and Festivals.—A shandy is held every Sunday.

Sport.—Hare, partridge and jungle fowl are obtainable near the station.

SALEM.

Salem (pop. 59,153) is the head-quarters of the district of the same name and is situated 207 miles from Madras (Central Station). The town of Salem is 3½ miles from the railway station.

Local Accommodation.—About 3½ miles from the railway station there is a fully furnished travellers' bungalow, which may be occupied on payment of the prescribed charges. The bungalow is in charge of a butler, who supplies food if required. At the foot of the Shevaroy ghâts there is a furnished bungalow belonging to the Local Fund Department, and there are hotels for Indians throughout the town.

Railway Facilities.—There is a European refreshment room at this station where a small stock of travellers' requisites is usually kept. There are furnished waiting rooms for first and second class passengers, and retiring rooms for Europeans on the upper storey of the station building, where all conveniences are available.

Road Conveyances.—Pony jutkas and bullock-carts are available at the station, and chairs and coolies are to be had at the foot of the Shevaroy Hills for the journey up the ghâts.

Local Officials.—The station being the head-quarters of the district, the principal Government officials of all departments are stationed here.

Local Manufactures and Products.—Weaving, dyeing and the manufacture of bamboo mats are the principal industries, and groundnut, castor and gingelly seed and mangoes are the chief products. Coffee, fruit and spices are exported on a small scale. Salem is also celebrated for its iron and steel workings, the ore being exceedingly plentiful.

Fairs and Festivals.—A shandy is held every Tuesday, and the Mariamman festival in the month of August attracts a large number of Hindu votaries.

Negative by Charley Brown; Madras.

See Page 202.

THE BAY. CANNANORE.

Yercaud (pop. 1,322), situated on the Shevaroy Hills, about 14 miles from the station and about 5,008 feet above the sea, is a hot-weather resort, with beautiful scenery and a delightful climate. It possesses a good hotel and boarding-houses, also a club with a library and tennis and badminton courts. The upper half of the road leading to this delightful hill station passes through coffee and tea gardens, and the scenery is very fine, the upper masses of rock standing out boldly against the sky, while below the lower ranges and plains come into view one after the other.

Beyond Yercaud may be seen Shevaroyen, which is the topmost peak of these hills and a favourite spot for pic-nics. The road runs past a pretty lake on the level ground, by the side of which sports and gymkhanas are usually held.

SANKARIDRUG.

Sankaridrug (pop. 3,242) is situated in the Trichengode taluq of the Salem district, 230¾ miles from Madras (Central Station). The village is about 1½ miles from the station at the foot of the durgum or drug.

Local Accommodation.—About 2 miles from the station there is a dâk bungalow in charge of a watchman, and may be occupied on payment of the prescribed charges.

Railway Facilities.—There is a furnished waiting-room for first and second class passengers.

Road Conveyances.—Passengers to Trichengode and Namakkal alight here, and pony jutkas and bullock-carts are available.

Notable buildings and places of Historic Interest, etc.—The drug or hill is a square mass of gneiss rising over 2,000 feet above the surrounding plain, completely terraced by fortifications, which are supposed to have been built by Tippu Sultan. On the top of the hill is a plateau with a small natural water tank.

Local Officials.—The station is the head-quarters of the Deputy Collector of the division.

Local Manufactures and Products.—Cotton, groundnut and castor seed are the principal products.

Fairs and Festivals.—About 5 miles from the station is Trichengode, which contains a famous Hindu temple resorted to by thousands of pilgrims, particularly at the principal festival in the hot season.

ERODE.

See notes on *Places of Interest* in the Metre Gauge Section, page 174.

TIRUPPUR.

Tiruppur (pop. 4,659) is situated on the river Noyal in the Bhavani taluq of the Coimbatore district, 275 miles from Madras (Central Station).

Local Accommodation.—There are two travellers' bungalows near the station, one belonging to the Local Fund Department and the other to the P.W.D.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances—Pony jutkas and bullock-carts are available.

Local Manufactures and Products.—Chilli, cotton, onion and garlic are the chief products, and copper and brass vessels are manufactured on a large scale. There are two cotton mills in the town, and Chettipalayam, a village 3 miles from the station, is noted for its pebbles.

Fairs and Festivals.—There is a Hindu temple at Avanashi, 5 miles distant from Tiruppur, which attracts devotees from all parts of the district.

A fair is held every Tuesday and a cattle show annually in the month of May or June.

Negative by Charley Brown, Madras. See Page 201.

THE FORT, CANNANORE.

PODANUR.

Podanur is the junction for the Nilgiri Railway and is 301¾ miles from Madras (Central Station).

Local Accommodation.—There are several hotels for Indians in the town where meals are supplied to all classes of Hindus.

Railway Facilities.—There is a European refreshment room at this station. Furnished waiting rooms for first and second class passengers and retiring rooms with all conveniences are provided. Also a fruit stall under Brahmin management.

Road Conveyances.—Pony jutkas and bullock-carts are available, and there is a Motor Car service between the railway station and Pollachi.

Local Manufactures and Products.—Betel leaf and groundnut are the chief products.

Fairs and Festivals.—Perur, 7 miles from Podanur, is a place of pilgrimage for Hindus.

Sport.—Good fishing is to be had in the Noyal river close by.

WALAYAR.

Walayar, 316¾ miles from Madras (Central Station), is situated near the Government reserve forest, which was formerly noted for the number of tiger, elephant and other wild animals to be found therein; and even now such animals are to be met with, and are at times a menace to the station staff.

Road Conveyance.—Bullock-carts are available.

Local Manufactures and Products.—Ragi, kumbu, timber and bamboo are the chief products.

Sport.—Big game can be had in the reserve forest, but a special shooting licence must first be obtained from Government.

OLAVAKKOT.

Olavakkot (pop. 3,141) is the junction for the Palghat Branch and is situated on the Kalpathi river, 332¼ miles from Madras (Central Station). From Olavakkot, which is about 800 feet above the sea, the railway line descends into a level country, prettily wooded with frequent hills and very neat and picturesque villages.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyance.—Bullock-carts are available.

Notable buildings and places of Interest.—Ammai Amman temple, about half a mile from the station, is of some archæological interest. There is also an old Jain temple at a village a mile and a half from the station.

Local Manufactures and Products.—Timber is largely exported by rail.

Fairs and Festivals.—Of the numerous Hindu temples in the suburbs of Olavakkot, the most important and famous is the Siva temple at Kalpathi, about a mile from the station. A car festival, lasting for three days, is celebrated yearly in November and attracts large crowds, not only from the various parts of Malabar, but from the neighbouring State of Cochin and the Coimbatore district.

SHORANUR.

Shoranur (pop. 1,358), in the Walluvanad taluq of the Malabar district, 395½ miles from Madras (Central Station), is the junction for the Cochin State Railway.

Local Accommodation.—There is a furnished travellers' bungalow at Cheruthuruthi in the Cochin State, a mile from the station; also a Brahmin chuttram in the village.

Railway Facilities.—There is a European refreshment room at the station where a small stock of travellers' requisites is usually kept and separate furnished waiting rooms are provided for first and second class passengers.

Road Conveyance.—Bullock-carts can be obtained if previous notice be given.

Local Manufactures and Products.—Paddy is the chief product. There is a small tile factory near the station.

Fairs and Festivals.—At Vaniankulam, 3 miles from the station, a shandy is held every Thursday. The annual Pooram festival at Aryankavu in the month of March attracts a large number of devotees to the shrine.

Sport.—Snipe and green pigeon are available in the season.

EDAKKOLAM.

Edakkolam (pop. 1,346) is 382¼ miles from Madras (Central Station). Passengers for Ponnani, the chief town of the Ponnani taluq, should alight at this station; it is about 8 miles from Edakkolam Railway station.

Local Accommodation.—Brahmins can obtain free food at the Zamorin's choultry at Tirunavayee, three quarters of a mile from the station.

Road Conveyance.—Bullock-carts are available.

Local Manufactures and Products.—Weaving is the principal industry, and paddy, betelnut and cocoanut are the chief products. At Codacol, 2 miles from the station, the Bâsel Mission Tile Works manufacture a large quantity of roofing and flooring tiles.

Fairs and Festivals.—Half-a-mile from the station is situated a famous Vishnu temple, to which, during the new moon feasts in January, February, July and October, large numbers of pilgrims from all parts of Malabar resort, and in April an important feast is held, lasting about ten days.

Sport.—Teal are plentiful during the season.

TIRUR.

Tirur, situated in the town of Trikkandiyur (pop. 9,589), in the Ponnani taluq of the Malabar district, is 387½ miles from Madras (Central Station).

Local Accommodation.—There is a furnished travellers' bungalow close to the station where accommodation is available on payment of the prescribed charges, but occupants must make their own arrangements for food. There are two Brahmin hotels close to the station.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts are available, and boats can be hired for the journey by the backwater to Ponnani and other places.

Local Officials.—The District Munsif, Deputy Tahsildar, Sub-Magistrate and Sub-Registrar.

Local Manufactures and Products.—Coir rope is manufactured on a large scale. Pepper, ginger, paddy and cocoanut are the chief products.

Mullapuram, a military depôt, where a detachment of British Infantry is stationed, is about 14 miles from Tirur and is the centre of the country which has been so fruitful in Moplah outbreaks. There is a fair road from the station, but country carts are the only conveyances.

Sport.—Good fishing can be had in the backwater.

TANUR.

Tanur (pop. 8,409), in the Ponnani taluq of the Malabar district, is 392½ miles from Madras (Central Station).

Local Accommodation.—About a mile from the station there is a furnished travellers' bungalow where accommodation is available on payment of the prescribed charges. There is also a chuttram close to the station where accommodation is given free to all classes of Hindus.

Road Conveyance.—Bullock-carts are available.

Notable buildings and places of Interest, etc.—There is an old Hindu temple in the neighbourhood ; as also four mosques, one of which is a tiled building 186 feet long by 93 feet broad, the gate being covered with copper sheets.

There is a branch of the Government fisheries where fish are cured.

Negative by Charley Brown, Madras. See Page 206.

ST. ALOYSIUS COLLEGE, MANGALORE.

Local Manufactures and Products.—Weaving is the principal industry, and cocoanut and fish-manure the chief products.

Fairs and Festivals.—A Moplah festival, held in February each year, attracts a large number of Muhammadans to the station.

KADALUNDI.

Kadalundi (pop. 5,804), in the Ernad taluq of the Malabar district, is close to the sea coast, 404 miles from Madras (Central Station). Just before reaching this station, the railway line crosses the Kadalundi river by a fine bridge built in two parts.

Road Conveyance.—There are no public roads leading to the station, but boats can be obtained for conveyance by water.

Notable buildings and places of Historic Interest.—There is an old fort on the hills east of the station said to have been the residence of the Zamorin of Calicut in ancient days, but it is now used as a Hindu temple.

Local Manufactures and Products.—The manufacture of coir rope is the principal industry, and paddy is the chief product.

Sport.—Good boating and fishing can be had on the backwater.

FEROK.

Ferok (pop. 9,845), in the Ernad taluq of the Malabar district, is on the Beypore river, 407 miles from Madras (Central Station).

Local Accommodation.—There is a small travellers' bungalow on the north bank of the river, which can be occupied on payment of the prescribed charges; but occupants must make their own arrangements for food.

Railway Facilities.—There is a furnished waiting-room for first and second class passengers.

Road Conveyance.—Bullock-carts are available.

Local Manufactures and Products.—The manufacture of tiles is the principal industry; there are three tile factories and a coffee refining company. Paddy and cocoanut are the chief products.

Notable buildings and places of Historic Interest.—Close to the station on a slight elevation are the ruins of Ferokabad commanding the two beautiful branches of the Beypore river, which flows close under the hill. It was planned by Tippu Sultan, whose intention it was to make it the capital of Malabar, but his troops were driven out of it in 1700 before the design was fully carried out. The ferry at Ferok, a little above the railway, is known as Mammalli Ferry; 2 miles above the ferry on the south bank of the river lies Chattamparamba, a laterite hill containing numerous tombs of å long forgotten generation.

Sport.—About 33 miles from the station is the reserved forest of Nilambur, where big game shooting is obtainable, while good fishing and crocodile shooting can be had in the river.

KALLAYI.

Kallayi (pop. 11,652) is on the south bank of the Kallayi river, 412 miles from Madras (Central Station). Near the bridge over the river close to the station is a Government timber depôt where teak from the Nilambur forests is stored. The Conolly canal connects the Kallayi river with the Ellattur river and thus provides an uninterrupted line of water communication from Beypore to Badagara, a distance of 37 miles; the canal derives its name from Mr. Conolly, Collector of Malabar, under whose orders it was constructed in 1848 and who was murdered by the Moplahs in 1855.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances.—Jutkas and bullock-carts are available.

Notable buildings and places of Interest.—The palace of the Zamorin of Calicut is at Kovilagum, 2 miles from the station.

Local Manufactures and Industries.—Coir-making and spinning are the principal industries, and paddy and cocoanut are the chief products; there is a timber saw mill near the station.

Sport.—Good boating and fishing can be had in the river.

CALICUT.

Calicut (pop. 78,417) is the chief town of the district of Malabar, 413 miles from Madras (Central Station). It is an important sea port and a port of call for the coasting steamers of the B.I.S.N. Company.

Local Accommodation.—There is a dâk bungalow and chuttram near the station, and eating-houses for all classes of Hindus are situated in the town.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyance.—Good pony jutkas are available.

Notable buildings and places of Interest.—The Zamorin's palace, about 2 miles from the station, and the Bâsel Mission weaving factory close by, are well worth a visit.

Local Officials.—The station being the district head-quarters, the principal officials of all Government departments reside here.

Local Manufactures and Products.—Weaving and the manufacture of tiles are the principal industries, and pepper, ginger, timber, coir and cocoanut are largely exported.

WEST HILL.

West Hill, about 3 miles away, serves the military portion of Calicut, the barracks being on and around the hill. A detachment of a British regiment is usually stationed here.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyance.—Good pony jutkas are available.

Fairs and Festivals.—A festival is held on new moon day in the Malayalam month Thulam in the temple dedicated to the goddess of Siva, which is built on a rock close to the railway station.

MAHE.

Mahe (pop. 10,729), 449¾ miles from Madras (Central Station), is a French settlement and consists of two parts, one lying on the south bank of the Mahe river and the other inland to the north. The colony is in charge of an 'Administrateur' subordinate to the Governor of Pondicherry.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyance.—Good pony jutkas are available.

Historical.—The settlement was obtained by the French in 1722 with the idea of getting a share in the pepper trade. It was occupied by the British in 1761, but was restored to the French in 1765, again captured in 1779 and again restored in 1785, once more taken in 1793 and afterwards finally given back.

Local Officials.—The Sub-Registrar and the Village Magistrate, and, in French territory, the Administrateur.

Local Manufactures and Products.—Coir and salt-fish are the principal products. Sardines are tinned in French territory and exported.

Sport.—During the hot season good fishing can be obtained in the river, which forms a good harbour for country craft up to 100 tons. Crocodile shooting is available in the river close to the station.

TELLICHERRY.

Tellicherry (pop. 29,258), the principal town in North Malabar, is situated 455½ miles from Madras (Central Station).

Local Accommodation.—There is a travellers' bungalow near the station and a club for Europeans in the town. There is also a chuttram for Indians where accommodation is given free to all classes of Hindus.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Negative by Wiele & Klein, Madras.

See Page 213.

NILGIRI RAILWAY.

Road Conveyance.—Good pony jutkas are available.

Shipping.—The Coasting Steamers of the British India Steam Navigation Company and the Asiatic Steam Navigation Company call here regularly.

Historical.—The Honourable East India Company established a factory at Tellicherry in 1683, and on several occasions between 1708 and 1761 they obtained from the local chiefs, not only grants of land in and near Tellicherry, but many important privileges, such as the right to collect customs, administer justice, etc., within the lands so granted. The ruins of an old fort are to be seen on the coast at this station.

Local Officials.—The station is the head-quarters of the Sub-Collector and the principal Government officials.

Local Manufatures and Products.—The trade consists largely of the export of coffee, cardamom and other spices, and the preparation of white pepper.

CANNANORE.

Cannanore (pop. 28,957) is a small sea coast town, 468½ miles from Madras (Central Station). It consists of two detached portions locally known as the old town or Cannanore proper and the cantonment.

Local Accommodation.—There is a hotel for Europeans in the town and a travellers' bungalow near the station.

Railway Facilities.—A furnished waiting room for first and second class passengers.

Road Conveyance.—Pony jutkas are available.

Notable buildings and places of Historic Interest.—Cannanore was first visited by Vasco de Gama in 1498 and again in 1502 when the Portuguese had erected a factory here. Surrounding the Old Town lies Fort St. Angelo (see plate No. 48), an old fashioned fort built of laterite and standing on a rocky promontory, bounded

on three sides by the sea and on the fourth by a dry ditch and flanking bastions. The greater portion of the outworks were demolished some years ago. Its building was commenced in 1505 by Don Francisco de Almeyda, the first Portuguese 'Viceroy of all the Indies', a title for which there appears to have been little to show.

Adjoining the fort is the brigade parade ground, which is very extensive and has on its outskirts the barracks of the European and Indian regiments, the powder magazines and churches of various denominations.

Across the bay lies the Moplah quarter, where the descendants of the old Sultans reside, the palace being known as the Arakkal palace.

About 3 miles north of the fort is the Central Jail, built on the system of blocks of cells radiating from a central watch tower. Attached to it is an extensive garden, in which is situated the Jail Superintendent's house.

Local Manufactures and Products.—Cotton fabrics of different designs are manufactured by the Basel Mission and other industrial establishments. Pepper, copra and coir are largely exported.

Sport.—During the cold season snipe and duck are plentiful about 2 miles from the station.

AZHIKKAL.

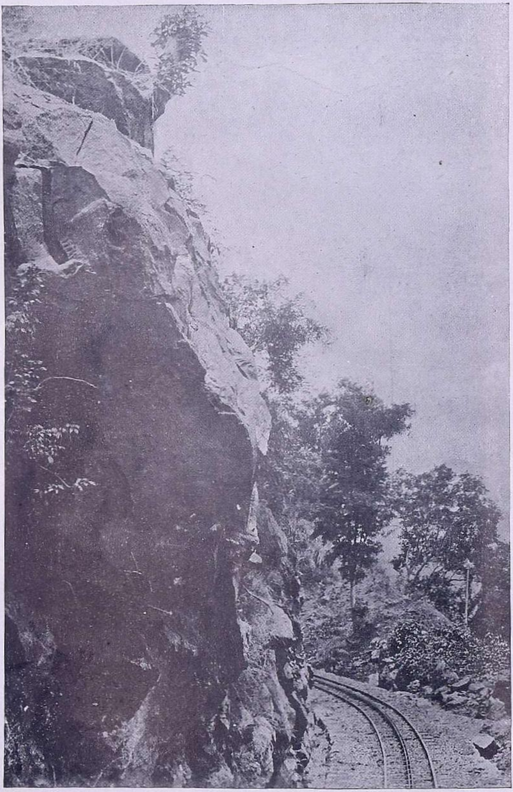
Azhikkal, situated in Baliapatam (pop. 13,055) on the south bank of the Baliapatam river, is 472½ miles from Madras (Central Station). The inhabitants are chiefly Moplahs.

Local Accommodation.—At Cherakal, a mile from the station, there is a chuttram where food is supplied free to Brahmins.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas are available, and boats can be hired for the journey to Kasaragod and Hosdrug by the backwater and from Hosdrug to Mangalore by sea.

[No. 51]



Negative by Wiele & Klein, Madras. See Page 213.

NILGIRI RAILWAY.

Local Manufactures and Products.—Pepper, timber, cocoanut and coir are the chief products.

Fairs and Festivals.—There is a large and famous Hindu temple at Cherakal and a large tank said to be sacred, both of which are said to have been built by the Rajah of Cherakal.

Sport.—Good sailing and fishing are to be had on the river and backwater; also good duck and snipe shooting not far from the station.

NILESHWAR.

Nileshwar (pop. 10,668) is 501½ miles from Madras (Central Station).

Road Conveyance.—Bullock carts are available.

Local Manufactures and Products.—Salt-fish is largely exported, and there is a fish-curing yard near the station.

Fairs and Festivals.—There is a temple of Bhagavati near the station, at which a grand feast, attended by about 5,000 people, takes place annually in June.

Sport.—Big game, such as elephant, tiger and sambhur, can be had in the forests adjoining the station; also good fishing in the backwater.

PALLIKARAI.

Pallikarai (pop. 7,346), situated on the sea coast, is 512¾ miles from Madras (Central Station).

Local Accommodation.—About a mile north of the station there is a Government travellers' bungalow within the ruins of an old fort on a hill, which projects into the sea and commands a fine view of the surrounding country.

Notable buildings and places of Historic Interest.—The ruins of an ancient fort of the Bednore Rajahs, said to have been destroyed by Tippu Sultan, are situated about a mile from the station.

Local Manufactures and Products.—Salt-fish, cocoanut, tobacco and jaggree are the principal products.

KASARAGOD.

Kasaragod (pop. 6,202), the chief town of the taluq of the same name, is situated on the sea coast, $521\frac{1}{2}$ miles from Madras (Central Station).

Local Accommodation.—About a mile from the town is a travellers' bungalow.

Railway Facilities.—There is a furnished waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts are available.

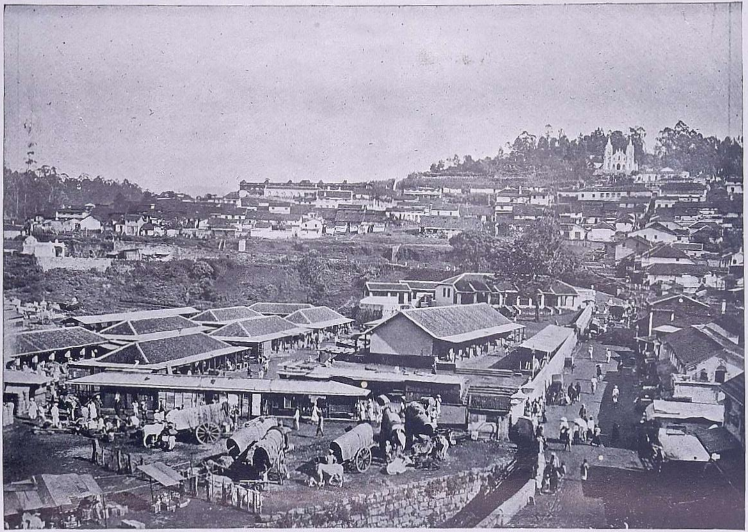
Notable buildings and places of Historic Interest, etc.—On the eastern side of the station are the ruins of a fort, once a stronghold of the Bednore Rajahs, occupying a very strong position, overlooking the Chandragiri river; and on the western side is the Kasaragod Fort, the stronghold of the Rajah of Ikkari, said to have been built about the middle of the sixteenth century. About 6 miles from the station is a place called Binargi, where there is a waterfall in which rheumatic patients bathe.

Local Officials.—The District Munsif, Tahsildar, Sub-Magistrate and Sub-Registrar.

Local Manufactures and Products.—There is a tile factory and a weaving factory near the station; also a fish-curing yard.

Fairs and Festivals.—There are several mosques and Hindu temples. In the Malikarjuna temple, dedicated to Siva, a festival is held in February or March each year, during which period many pilgrims attend.

Sport.—Good shooting can be had in the adjoining hills, where pig, spotted deer and cheetah abound.



Negative by Charley Brown, Madras.

See Page 213.

THE BAZAAR, COONOOR.

MANGALORE.

Mangalore (pop. 48,412), situated on the north bank of the Netravati river in South Canara, is 550 miles from Madras (Central Station). The town is picturesque, clean and prosperous. The houses are laid out in good streets, and the European quarter is particularly pleasant. Like all the towns on the Malabar Coast, Mangalore is buried amid groves of cocoanut palms. Situated on the backwater formed by the convergent mouths of the Netravati and Gurpur rivers, it has water on three sides of it. Large vessels cannot cross the bar into the harbour; but Arabian bogalas and country craft enter in considerable numbers.

Local Accommodation.—There is a travellers' bungalow and a chuttram for Indians near the station; also a club for Europeans near the old light-house.

Railway Facilities.—There are separate furnished waiting rooms for first and second class passengers and a refreshment room for Europeans.

Road Conveyance.—Good pony jutkas are available.

Notable buildings and places of Historic Interest, etc.—Mangalore is said to have been the seat of one of the four Brahmin Governors appointed in the eighth century and of a Wodear appointed by Harihara Raja of Vijayanagar in 1336, but in olden days it seems to have been the commercial, rather than the political, capital of Tuluva or South Canara. In 1324 it was visited by Ibu Batuta, who stated that there were merchants of Persia and Yemen there then, and in 1514 it was described by Barbosa as a very large town, peopled by Moors and Gentoos who shipped rice and pepper. Vasco de Gama blockaded the Mangalore river in 1524, and it was taken by the Portuguese in 1526. Franciscan friars began to preach in the same year in the town and its neighbourhood. Within a few years the Portuguese made themselves masters of the whole coast and levied tribute from all the ports, the amount contributed by Mangalore being two thousand four hundred loads of rice and one thousand of oil. Although temporarily taken by the Portuguese

and partly occupied by them afterwards, the town continued to be held by the Bangar whose family had been recognized as under-lords by the Vijayanagar dynasty. When the Ikkeri dynasty came into power the position of the Bangar as an ally of the Portuguese became critical, and he had to flee to Kasaragod, but recovered his position when the Ikkeri ruler became friendly with the Portuguese in 1631, and remained in power until the final fall of the family in the time of Hyder. A Portuguese factory was established at Mangalore in 1670, and in 1695 the town was burnt by the Arabs in retaliation for the restrictions imposed by the Portuguese on Arab trade. Early in the eighteenth century the Portuguese were expelled by the Ikkeri or Bednore ruler, but they came to terms in 1714, when a Portuguese factory was again established. The fort of Mangalore, which is now in ruins, was built by Basavappa Nayak of the Ikkeri dynasty between 1739 and 1754. In 1760 Mangalore was taken possession of by Hyder immediately after the fall of Bednore, and he at once established naval dockyards and an arsenal. In 1768 it was captured by a British expedition from Bombay, but abandoned shortly afterwards. It was again captured in 1791 and besieged by Tippu in 1793. After a heroic defence under Colonel Campbell it surrendered on the 30th January, 1794, and the fort was demolished by order of Tippu Sultan. The town again came into the hands of the British after the fall of Seringapatam in 1799. Since that time the only disturbance has been during the Coorg insurrection in 1837, when the rebels entered the town and burnt the cutcherry. The East India Company held a monopoly from the Rajah of the magazines here for sandalwood growing on the Mysore hills. The noted Jain remains of the South Canara district are around Mangalore, and the most noteworthy of them are to be found at Karakala, Mudubadri and Yennur, and consist of huge columns, carved pillars and groups of temples. The Jesuit College of St. Aloysius (see plate No. 49) is well known all over India and occupies a large extent of ground, the chapel being one of the most beautiful of modern sights in the East. The Government College and Orphan Asylum are also well worth a visit.

Negative by Wiele & Klein, Madras. See Page 215.

PYKARA WATERFALLS NEAR OOTACAMUND.

There is a small hill station on the ghâts, 40 miles away, called 'Kudara Muck'.

Local Officials.—All the district Government officials are stationed here.

Local Manufactures and Products.—There are several tile factories, and the Bâsel Mission own a weaving and printing establishment. Rice, tobacco, salt-fish and coffee are largely exported both by rail and sea.

Fairs and Festivals.—The Mangala Devi temple, which gives its name to the town, is an old one and is situated near the station. There is a large Siva temple at Kadiri, 2 miles from Mangalore. The temple of Krishna at Udipi, 37 miles from Mangalore, said to have been established by Madhavacharya, attracts a large number of Madhava Brahmins during the 'Pariyaya' festival held biennially, not only from the suburbs of Mangalore district, but also from all parts of Mysore.

Another famous temple is the Subramanya temple at the foot of the Western Ghâts on the Coorg frontier, which is 30 miles from Mangalore, and is connected by a good road. This temple is the centre of the 'Serpent worship'.

Sport.—Big game, such as elephant, bison, etc., can be had in the forests on the Western Ghâts.

TIRUPATTUR—KRISHNAGIRI BRANCH LINE.

BARGUR.

Bargur (pop. 1,750) is situated in the Krishnagiri taluq of the Salem district, 152 miles from Madras (Central Station).

Local Accommodation.—A quarter of a mile from the station there is a partially furnished travellers' bungalow belonging to the Local Fund Department, where accommodation is available on payment of the prescribed charges, but only a watchman is in charge.

There is a Local Fund choultry at Mallapady, 1½ miles from the station.

Road Conveyance.—Bullock-carts are available if previous notice be given.

Local Manufactures and Products.—The station is noted for its custard apples and grapes in the season.

Fairs and Festivals.—A shandy is held every Tuesday.

Sport.—Deer, bear, cheetah, hyæna, hare, partridge and jungle fowl can be had near Oppattavady village, and also about 2 miles from the station.

KRISHNAGIRI.

Krishnagiri (pop. 6,109) is the chief town of the taluq of the same name, 162½ miles from Madras (Central Station). The town derives its name from a fortified hill close by, and is divided into two parts, *viz.*, New Pettah or Dowlatabad and Old Pettah, the railway station lying between the two.

Local Accommodation.—About a mile from the railway station there is a partially furnished travellers' bungalow where accommodation is available on payment of the prescribed charges, but only a watchman is in charge. There are also choultries for Indians, about one mile from the station.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts are available.

Notable buildings and places of Historic Interest.—There is an ancient fort on the top of a hill, about 3 miles from the station, said to have been built by the Nawabs of the Carnatic, and contains a military cemetery.

Local Officials.—The District Munsif, Tahsildar, Sub-Magistrate and Sub-Registrar.

Local Manufactures and Products.—Paddy, grapes and mangoes are the principal products. *Kaveripatnam*, noted for gingelly oil, is 7 miles south of Krishnagiri and is connected by a good road. Hand-loom weaving is the principal industry.

Fairs and Festivals.—A largely attended shandy is held every Sunday, when all sorts of provisions are available for sale.

Sport.—All kinds of birds and wild pig are obtainable in the Poohati and Mosâmadiya ghâts about 10 miles from the town. The latter is a favourite residence of Military Pensioners on account of its fine climate.

MORAPPUR—HOSUR BRANCH LINE.

DHARMAPURI.

Dharmapuri (pop. 4,367) is the chief town of the Dharmapuri taluq in the Salem district, 184¾ miles from Madras (Central Station). This station was the old terminus of the Morappur-Dharmapuri branch, and the line has since been extended to Hosur on the Mysore frontier.

Local Accommodation.—About a quarter of a mile from the station there is a partially furnished Local Fund travellers' bungalow, where occupants must make their own arrangements for food. There is also a Local Fund choultry for Indians about a mile from the station.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts.

Notable buildings and places of Historic Interest, etc.—Sir Hector Munro is said to have occupied the travellers' bungalow when he was stationed at Dharmapuri, and a pillar, not far from the site of this bungalow, is said to have been specially erected to commemorate his connection with Dharmapuri.

Local Officials.—The Deputy Collector, Tahsildar, District Munsif and the Sub-Registrar.

Local Manufactures and Products.—Gingelly oil is largely manufactured and exported.

Fairs and Festivals.—There are two Hindu temples, one dedicated to Siva called *Mallikarjunaswami* and the other to Krishna called *Paravasudeva Perumal.* The annual festivals in these temples, held in March or April, attract a large number of pilgrims. A shandy is held every Sunday. Two cattle fairs are also held, one at Athamancottai, 5 miles to the south, and the other at Indoor, 7 miles to the west, during the Kali Amman feast, at the former in March-April and at the latter in April-May, lasting about 10 days.

Sport.—Deer and antelope are to be found in the forest near Periagaram, 20 miles west of the station.

NILGIRI RAILWAY,

INCLUDING THE

PODANUR—METTUPALAIYAM BRANCH LINE.

COIMBATORE.

Coimbatore (pop. 47,007), the chief town of the taluq of the same name and head-quarters of the Coimbatore district, is situated 305½ miles from Madras (Central Station), has an elevation of about 1,350 feet and a pleasant climate.

Local Accommodation.—About 5 minutes' drive from the station there is a furnished travellers' bungalow, which may be occupied on payment of the prescribed charge. The butler in charge provides food if required. There are Hindu chuttrams close to the station, and Brahmin and other caste hotels are scattered throughout the town. There is also a European club not far from the station.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Jutkas, bullock-carts and carriages.

Notable Buildings.—A Museum, Municipal Hospital, Agricultural College and Research Institute.

Local Officials.—The principal district officers of all departments are stationed here; also a Conservator of Forests, a Deputy Inspector-General of Police, a Superintending Engineer, an Inspector and an Inspectress of Schools.

Local Manufactures and Products.—There are three spinning mills with over 60,000 spindles, a weaving mill with 90 looms, a tile factory, two coffee-curing works, a coffee grinding company, a cotton ginning press and a tannery; also a rice mill at Kuniamuthar, 1½ miles away. The chief products are groundnut, cotton, sugarcane and tobacco.

Fairs and Festivals.—Peroor, about 4 miles away, is a place of pilgrimage. At Pollachi, 25 miles distant, a fair, the largest in Southern India, is held every Thursday. The Transit Motor Company run a motor car for passengers daily between Coimbatore and Pollachi.

Sport.—There are several clubs in the town, among which are the Gymkhana attached to the European club, the Coimbatore Cricket club, the Agricultural College Cricket club and the Engineering Tennis club. Snipe are to be had in the cold season.

METTUPALAIYAM.

Mettupalaiyam (pop. 795), 327½ miles from Madras (Central Station), is situated at the foot of the Nilgiri Railway.

Local Accommodation.—There is a dâk bungalow and a rest-house (known as 'Brown's Hotel') where rooms may be had on payment. There are a few Brahmin hotels in the town for Hindus and a military rest camp near the station.

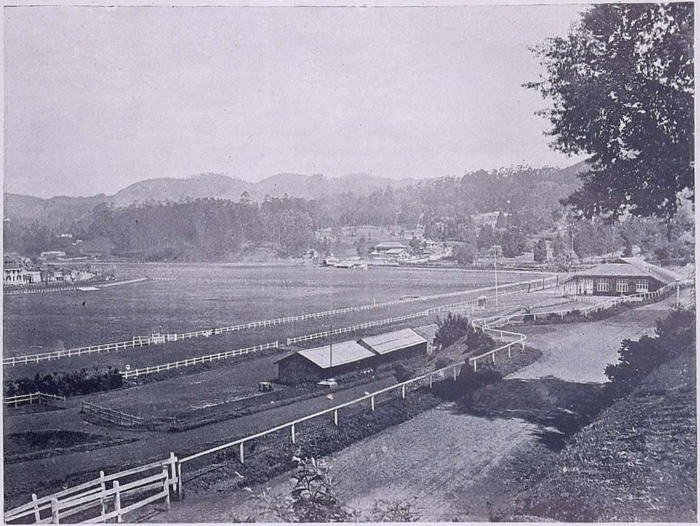
Railway Facilities.—A European refreshment room and first and second class waiting rooms; also a refreshment room for Indians under Brahmin management.

Road Conveyances.—Jutkas and bullock-carts.

Local Official.—A Sub-Magistrate.

Sport.—Snipe, hare and partridge are available round the station, and about 3 miles away, on the hills, large game, peafowl and spotted deer may be had; and at certain times of the year good fishing is to be had in the Bhavani river near the station.

Kotagiri, a hill settlement, is 21 miles from here. Many passengers alight here and continue their journey by road instead of leaving the railway at Coonoor or Ootacamund.



Negative by Charley Brown, Madras. See Page 216.

THE RACECOURSE, OOTACAMUND.

COONOOR.

Coonoor (pop. 9,933), about 5,600 feet above sea level, 344¼ miles from Madras (Central Station), is a hot-weather resort on the Nilgiri Hills. It is one of the principal sanitaria in the Madras Presidency, being second only to Ootacamund in its natural advantages. The climate is one of the most equable in the world, the mean temperature ranging from 60° in December to about 70° in May, the hottest months being April and May and the coldest December and January.

The distance from Mettupalaiyam to Coonoor is 17 miles, the ruling grade being 1 in 12 on the ghât; the Metre Gauge with the Abt rack is used; there are several tunnels, and the scenery is grand, increasing in interest as one rises up the ghât and the heat diminishes. The line passes through several tea gardens and dense jungles and crosses some beautiful streams and waterfalls.

The town is admirably kept, and is built on the sides of the basin formed by the expansion of the Jalkattalla valley at the mouth of a great gorge surrounded by well wooded hills. It possesses about 20 miles of good roads, which afford the visitor every opportunity of driving or walking to view the beautiful scenery over the hills and plains; there are hedges of roses and the fuchsia, dahlia and heliotrope attain the proportion of quite large shrubs.

Local Accommodation, Clubs, etc.—There are excellent hotels, 'Glenview' and 'Hillgrove' being situated close to the club. There are also many good boarding houses, and a dâk bungalow 10 minutes' walk from the station. There is a club for Europeans with tennis and badminton courts, and a reading room and a library, which visitors may join on suitable introduction.

Railway Facilities.—A European refreshment room and first and second class waiting rooms.

Road Conveyances.—Rickshaws, carriages and bullock-carts ply at the station.

Places of Interest.—These are many, among them may be mentioned 'Lady Canning's Seat', a rocky bluff about half way to Kotagiri; the Drug, which is the summit of a bold hill that towers

above one when ascending the ghât from Mettupalaiyam, about 8,000 feet above sea level, and forms a pleasant day's trip: a great part of the journey can be made in a carriage. Also Lamb's Rock, the Pasteur Institute, Sim's Park and All Saints' Church.

Kotagiri, another settlement on the Nilgiris, 6,500 feet above sea level, is about 12 miles to the north-east of Coonoor along a good road. There is a hotel—'The Blue Mountain'—and some boarding houses, and arrangements for the journey can be made with Messrs. Rungiah Gownden of Coonoor. The climate is more bracing than that of Coonoor, due partly to its greater elevation.

Local Official.—The Sub-Collector.

Local Manufactures and Products.—Tea, coffee, vegetables, potatoes, wheat, barley and fruit.

Sport.—Good shooting is to be had in the surrounding jungles and tea estates. For full particulars, see the description under Ootacamund.

Historical.—The Nilgiri Hills are believed to have formed a part of the territory of the Pandyan Rajahs, whose dominions included Travancore and the Western Ghâts. The hills were alternately ruled from Tellicherry and Coimbatore until 1843, when they were permanently transferred to the jurisdiction of the Coimbatore Collector. At the present time there is a Collector, a Head Assistant Collector and a Sessions Judge.

WELLINGTON.

Wellington (pop. 6,018), 5,800 feet above sea level, is a mile from Coonoor, and the head-quarters of the Southern Brigade, and a convalescent depôt for British Troops. A British regiment is, as a rule, stationed here.

Local Accommodation, Clubs, etc.—The 'Nilgiri Hotel' is close to the barracks, about a mile from the railway station. The Gymkhana club, with an excellent golf course, lies in a valley about the same distance from the station, and the racecourse is one of the prettiest in India.

Railway Facilities.—A first class waiting room.

Road Conveyances.—Carriages, rickshaws, jutkas and bullock-carts are available, though it may be necessary to order the former two from Coonoor.

Local Officials.—A Brigade-Major, Senior Medical Officer of Southern Brigade and Cantonment Magistrate.

Local Manufactures and Products.—Eucalyptus oil.

OOTACAMUND.

Ootacamund (pop. 18,829), 11¾ miles from Coonoor, familiarly spoken of as 'Ooty', lies in a valley surrounded by lofty hills, of which Dodabetta on the east is the highest, being 8,700 feet above sea level. It is the summer residence of His Excellency the Governor of Madras and staff, the head-quarters of the 9th Division (Secunderabad) of the Southern Army, and the largest of the hill stations of Southern India. The railway from Coonoor to Ootacamund is an ordinary Metre Gauge adhesion line with a ruling gradient of 1 in 25.

Local Accommodation, Clubs, etc.—For the comfort and convenience of visitors ten travellers' bungalows with fixed charges have been erected at different sites in and around Ootacamund. These are as follows :—

Westmere Cottage, in the west of Ootacamund, is a P.W.D. bungalow, overlooking the lake. It is furnished and has a dining room, two bed and bath rooms and out-houses.

At Pykara, 12 miles distant from Ootacamund, there is a furnished bungalow with a dining room, three bed and bath rooms and a cook. The Pykara waterfalls (see plate No. 53) are a short distance from this bungalow.

At Naduvattam, 21 miles, Gudalur, 32 miles, Devola, 43 miles, Cherambadi, 54 miles, Kulhutti, 8 miles, Masinagudi, 18 miles, Nellacotta, 43 miles and Avalanche, 15 miles distant from Ootacamund, small bungalows with one or two rooms have been provided and partly furnished, but there is no cook.

In Ootacamund itself there are several good hotels, among which are 'Firgrove', 'Sylk's', 'The Centre' and 'Shoreham' hotels, also boarding-houses, some of which are 'Rosemount', 'Westward Ho', 'Hill View' and 'Woodville'.

There are several Brahmin hotels for caste Hindus.

The Ootacamund Club, which ranks with the Madras Club, is one of the leading clubs in the Presidency. There is an excellent Gymkhana Club with a racecourse, cricket, football and polo grounds close to the station.

Railway Facilities.—There is a refreshment room at the station, and travellers' requisites can be purchased; adjoining the refreshment room are three well furnished retiring rooms for Europeans with bath rooms, which may be occupied, on payment of a small charge. There are also waiting rooms for first and second class passengers.

Road Conveyances.—Carriages, rickshaws and bullock-carts ply at the station.

Notable buildings and places of Historic Interest.—'Stonehouse', built about 1822 on Stonehouse Hill, was originally the property of Mr. John Sullivan, the discoverer and founder of Ootacamund, and was the first European house erected. It has been largely added to, and is now used as Government offices. A drive through the beautiful Government Botanical gardens, where many varieties of English flowers are cultivated, leads to Government House, built during 1877–1879 when the Duke of Buckingham was Governor of the Presidency, and at the head of Mount Road, the Post Office, Telegraph Office and Law Courts form an ornamental group of buildings. St. Stephen's Church is the oldest in the district, the foundation stone having been laid on April 23rd, 1829, and the large beams used for the roof, as well as most of the other timber, having been brought from Tippu Sultan's Palace at Seringapatam. The summer palaces of the Maharajah of Mysore, the Gaekwar of Baroda and the Nizam of Hyderabad are situated at Fernhill, and the Lawrence Asylum for soldiers' children is at Lovedale.

Negative by Charley Brown, Madras. See Page 219.

TRICHUR TEMPLE MAIN ENTRANCE.

Local Officials.—The principal Judicial and Magisterial officers of the district have their head-quarters here; also the Inspector-General of Prisons, the District Superintendent of Police, the Southern Provinces Mounted Rifles and the Nilgiri Volunteer Rifles.

Local Manufactures and Products.—Tea, coffee, vegetables and potatoes are largely cultivated. There are no less than 272 tea estates distributed over the Nilgiris, of which 33 are in the Ootacamund circle.

Sport.—Some of the finest shooting in Southern India is to be had round Ootacamund. Avalanche, Makurti and Nilgiri peak are the best places for the Nilgiri ibex. Sambur are found throughout the hills; tiger and black bear have been shot, and panther are numerous. Nilgiri bison are found at the foot and on the slopes of the hills; spotted deer, black buck, barking deer and elephants abound at the foot of the hills, but the latter are preserved by Government. Of feathered game, jungle fowl, snipe and woodcock are to be had. The Ootacamund Hunt affords excellent sport, and the Downs, which cover several square miles of grassy undulating country and shola, afford excellent riding country.

PALGHAT BRANCH LINE.

PALGHAT.

Palghat (pop. 44,319) is the chief town of the taluq of the same name, $334\frac{3}{4}$ miles from Madras (Central Station).

Local Accommodation.—There is a travellers' bungalow, about a quarter of a mile from the station, in charge of a butler, who supplies food, if required, on payment. There is a chuttram close to the station for Indians, and Brahmin hotels are scattered about the town.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Pony jutkas and bullock-carts.

Notable buildings and places of Historic Interest.—About 2 miles from the station are the ruins of a fort built by Tippu Sultan. The Nelliampatti Tea estates are about 15 miles away.

Local Officials.—The Head Assistant Collector, Tahsildar, District Munsif, Sub-Magistrate, Sub-Registrar and Sub-Judge.

Local Manufactures and Products.—The weaving of country cloths and manufacture of coir mats are the principal industries, while paddy and timber are the chief products.

Fairs and Festivals.—The car festival in the Siva temple at Kalpathi, about 2 miles away, is attended largely by people from Palghat and the surrounding country during the month of November.

Negative by Charley Brown, Madras.

See Page 224.

STREET SCENE, COCHIN.

COCHIN STATE RAILWAY.

TRICHUR.

Trichur (pop. 23,574), the old capital and the second town of importance in the Cochin State, is $379\frac{3}{4}$ miles from Madras (Central Station).

Local Accommodation.—There is a comfortably furnished travellers' bungalow with a butler in charge about half a mile from the railway station. There is also a European club, and for Indians two chuttrams and several hotels for all castes and creeds.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Jutkas, bullock-carts and rickshaws.

Notable buildings and places of Interest.—In the centre of the town is a large temple (see plate No. 57) with entrances from north, south, east and west, dedicated to Vadakunnathan, and a sacred college where Nambudri Brahmins intended for the priesthood meditate for years in silence and solitude. There is also the Rajah's palace and the British Residency now occupied by the Dewan of Cochin.

Local Officials.—The Dewan, District Magistrate, Chief Engineer, Superintendent of Revenue Survey, Educational Superintendent and Superintendent of Police.

Local Manufactures and Products.—Tiles and country cloths are manufactured, and there are timber saw mills and rice and spinning mills near the station. Paddy, arecanut and cocoanut are the chief products.

Fairs and Festivals.—At the close of April or beginning of May the annual Pooram festival takes place and is attended by many thousands of people, while in November a festival, largely attended by Syrian Christians, is held. An industrial exhibition and cattle show are held by the Cochin Government in December-January.

Sport.—Snipe are to be had a short distance outside the town and big game in the neighbouring hills.

IRINJALAKUDA.

Irinjalakuda (pop. 10,469), the chief town of the Makandapuram taluq of the Cochin State, is situated about 5 miles west of the station, which is 394½ miles from Madras (Central Station).

Local Accommodation.—There is a travellers' bungalow at Kuriwayur on the road to Trichur about 4 miles to the north, and another at Kuruvapatanna, 6 miles to the south; also a Brahmin chuttram near the station.

Road Conveyances.—Jutkas and bullock-carts.

Notable buildings and places of Interest.—A Brahmin temple named Koodamanica Swamy.

Local Officials.—Sub-Magistrate, District Munsif and other Taluq Officials.

Local Products.—Paddy and cocoanuts.

Fairs and Festivals.—At the town of Cranganore, 8 miles to the west, is the celebrated Bhagavati temple, where the large yearly cock feast festival, attended by all classes of Malayalees from Malabar, Cochin and Travancore, takes place at the end of March or the beginning of April and lasts for eight days.

CHALAKUDI.

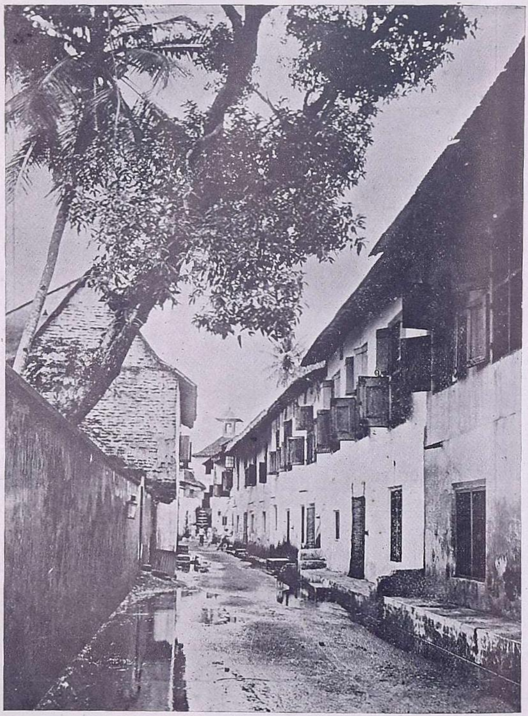
Chalakudi (pop. 5,787), in the Cochin State and the chief town of the taluq, is 398½ miles from Madras (Central Station).

Local Accommodation.—A rest-house, about half a mile from the station, and a Brahmin hotel, about 2 miles away.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyance.—Bullock-carts.

Notable buildings and places of Historic Interest.—Half a mile to the south the railway cuts through the 'Travancore defensive lines' constructed in the eighteenth century by the Travancoreans to protect their country from invasion by the Muhammadans. This



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WHITE JEW TOWN, COCHIN.

embankment and ditch, originally miles in length stretching from the hills in the east to the backwater in the west, were to a great extent demolished by Tippu Sultan in 1790. In the previous year the Sultan was badly defeated here, 2,000 of his men being slain and the Sultan himself being thrown into the ditch in front of the wall and lamed for life, his bearers being trodden to death and his seals, rings and ornaments falling to the lot of his enemies. Tippu, deeply mortified and enraged, ordered reinforcements and siege guns from Seringapatam and Mysore, and ultimately effected a breach $\frac{3}{4}$ of a mile in length.

A forest tramway belonging to the State runs from the station up the forest-clad hills to the east, and at Kanjirapilli, 5 miles away, is a summer palace of the Rajah.

At Combambara is the Forest Range Office, and near to it is a kraal where elephants are captivated and trained.

Local Officials.—Sub-Registrar, the Tramway Engineer and a Hospital Assistant.

Local Manufactures and Products.—Paddy, arecanut and cardamoms are produced, and teak, rosewood and junglewood are exported.

Sport.—Good snipe shooting can be had in the neighbourhood, and in the forest reserves, some 20 miles away, elephant, bison, tiger, cheetah and other large game are plentiful, but a shooting licence from the State is necessary.

ANGAMALI.

Angamali (pop. 15,953) is a village in the Alangod taluq of the Travancore State, 408 miles from Madras (Central Station).

Road Conveyance.—Bullock-carts.

Notable buildings and places of Interest.—About 5 miles away is the village of Kalludy, celebrated as the birth place of Sri Sankarachariar, the great philosopher and religious reformer of Hinduism after the era of Buddhism. It has also a magnificent bathing

ghât on the river Periyar and three temples. There is a good road from the station to Kaladi, which is visited by a large number of pilgrims throughout the year.

Malayathur, on the hills 10 miles east of the station, is the site of a celebrated Roman Catholic church, the legendary origin of which dates back to the Apostle St. Thomas, who, when preaching in Malabar, is said to have visited the hills to pray and to have erected a cross at this spot, where a church was first built in 52 A.D.

ALWAYE.

Alwaye (pop. 15,074), the chief town of the Alangod taluq of the Travancore State, 413¾ miles from Madras (Central Station), is the sanitarium of Cochin to which both Europeans and Indians resort during the hot months of April and May.

Local Accommodation.—There is a chuttram for Brahmins ½ a mile from the station.

Railway Facilities.—A waiting room for first and second class passengers.

Road Conveyances.—Jutkas and bullock-carts.

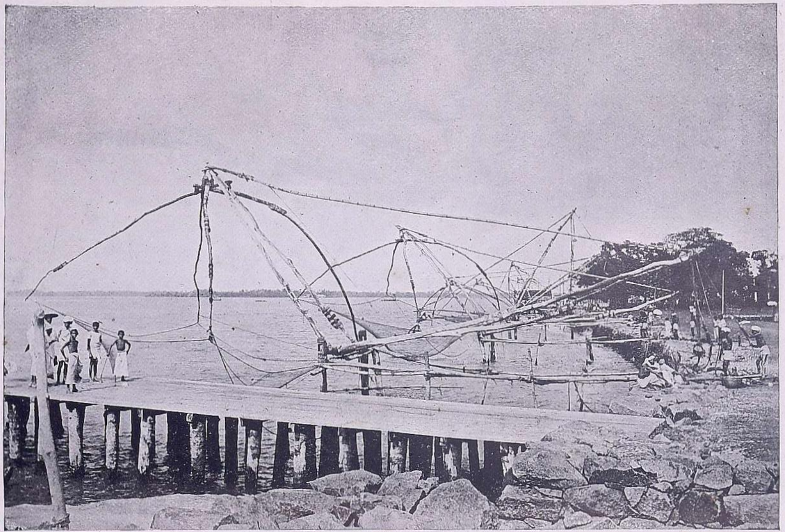
Local Officials.—Sub-Magistrate and Munsif. The Resident and the Maharajah of Travancore have houses here, and the palace of the Rajah of Cochin is at Chewarra, 2½ miles distant.

Local Manufactures and Products.—Pepper, ginger, betelnut, cocoanut and paddy.

Fairs and Festivals.—During February-March an annual bathing festival is held at the Siva temple and is visited by large numbers of people from Cochin and Travancore States.

Sport.—Good fishing, boating and bathing are to be had in the Periyar river.

Market.—Shandy is held twice weekly, on Wednesday and Saturday, close to the station.



Negative by Charley Brown, Madras.

See Page 225.

FISHING NETS, COCHIN.

ERNAKULAM.

Ernakulam (pop. 21,195), the terminus of the State Railway and the seat of the Cochin State Durbar, is $424\frac{1}{4}$ miles from Madras (Central Station).

Local Accommodation.—There is a furnished travellers' bungalow close to the station in charge of a butler, who provides meals on payment. There are also numerous hotels for all castes in the town.

Railway Facilities.—A European refreshment room, where a small stock of travellers' requisites is kept; also a waiting room for first and second class passengers.

Road Conveyances.—Bullock-carts, jutkas and rickshaws.

Shipping.—There are two ferry services, one between the Cochin palace and the Ernakulam public offices and the other between the railway station and the Cochin Railway Out-Agency.

About 6 miles inland from Ernakulam is Tripanithura, where His Highness the Rajah and the members of the Royal family reside during the greater portion of the year. The British Residency is on the island of Bolghatty, north-east of Ernakulam, and separated from the latter by one arm of the backwater. Other principal public buildings in Ernakulam are the Huzoor Cutcherry, Judicial Courts, Rajah's College, General Hospital, Durbar Hall, the Central Jail, the St. Albert's High School and the Leper Asylum supported by the Cochin Durbar.

Local Officials.—Most of the chief officials of the Cochin State have their head-quarters here.

Local Manufactures and Products.—Paddy, cocoanut, betel and arecanut.

Sport, etc.—Good fishing and boating are to be had on the backwater, and an annual regatta, under the patronage of His Highness the Rajah of Cochin, is held in March.

COCHIN.

Cochin, across the backwater, 2 miles from Ernakulam, is divided into Mattancherry, Jew Town (see plate No. 57) and British Cochin. The first-named is the quarter occupied by Indians, and Jew Town is sub-divided between the White and Black Jews, who use separate synagogues. The White Jews claim to be the descendants of a portion of the tribe of Manasseh, who were carried away by Nebuchadnezzar to the eastern extremity of his empire, whence they migrated to Malabar. They hold a charter engraved on copper plates granted to them by Reawi Wanwara, Emperor of Malabar, in A.D. 378.

Cochin is historically interesting as being the first European settlement in India after Alexander the Great. The Portuguese landed in 1496 and almost immediately built a fort and a large cathedral. They held what is now British Cochin till expelled in 1663 by the Dutch, who were in occupation till the British took it in 1795. It comprises only about 800 acres, of which about 20 form the north abutment of the harbour entrance, and the remainder are to its south. The only relics of the fort are the bases of four bastions, of which three are on the sea face, the northernmost commanding the harbour entrance, the southernmost being the foundation of the present light-house, and the centre one carrying a hotel; the fourth is inland to the east of the light-house, and on it a former English Chaplain built what is now the present Bishop's Palace. The cathedral stood partially on the site of the present Port Office. Its last relic (except casual pieces of masonry incorporated about the town), a very ugly and squat square tower, was removed in 1871 by Government; it had been greatly injured by an ingrowing banian tree, throwing down one of its walls. Adjoining the cathedral was a convent, of which the present Sub-Court and Jail are reputed to be remnants. The present Government church seems to have been the mortuary church belonging to the cathedral and contains a large number of tomb stones of the Portuguese and Dutch, the oldest of which is dated 1504, and is the most ancient European monument in India. The remains of Vasco de Gama, the first of the modern European invaders of India, did, for a few

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CANAL THROUGH COCHIN TOWN.

years, lie in a still existing vault in the centre of the church till they were removed to Goa. These monuments were on the floor of the church, but about 30 years ago were set up in the walls, the Portuguese being on the one side and the Dutch on the other in, perhaps, unconscious commemoration of their former historic attitude. Not one of these monuments, however, discloses the name of any person historically known. Nearly adjoining the lighthouse on the sea face is an old cemetery containing many quaint monuments, but of no particular public interest. At the southern extremity of British Cochin formerly stood the Governor's residence, of which now exists only a very melancholy looking stone gateway. To one first coming to Cochin, the waterside fixed fishing nets and apparatus called China Nets (see plate No. 58) are the most conspicuous objects; these, introduced by the Dutch, and seen nowhere else in India, roughly carry out ingenious scientific ideas.

Cochin (British) and Cochin State town form really one large commercial town. The chief exports are the varied produce of the cocoanut tree, ginger, pepper and tea; the chief imports are rice, paddy and European and American manufactures. There is, by several lines of steamers, direct communication with China, Europe and America.